

JESUS CHRIST IN THE OLD TESTAMENT



"Truly I say to you, before Abraham was born, I am" – John 8:58.

by

Charles A. Welsman

Who is Jesus Christ? When the disciples first heard and met him, they spread the word to others saying, "*we have found him of whom Moses in the law and the prophets did write*" (John 1:45).

This material proves the disciple's statement, and shows that the Old Testament has as much to say about Jesus Christ as does the New Testament. Thus those who read only the New Testament are in effect reading only a portion of the theme, message and story being told of Jesus Christ.

The story of Christ begins not in the Gospel of Matthew but in the Book of Genesis; it starts not in Bethlehem but in Eden.

Thus the Old Testament, from Genesis to Malachi, is a continuing revelation of Christ or the Messiah. It mentions the various names, titles, offices, promises, allusions, prophecies and manifestations of Christ.

This book brings new insight and revelation of the "*mystery of Christ*," the "*mystery of the Godhead*," and the "*mystery of the Kingdom*," all of which the Apostles talked about and understood.

JESUS CHRIST IN THE OLD TESTAMENT

A Study of the Names,
Titles, Offices, Revelations, Prophecies,
Symbolic Types, Predictions, and Existence of
the Messiah, Jesus the Christ, in the
Old Testament Scriptures

*Whereby, when you read, you may understand my
knowledge in the mystery of Christ;*

*Which in other ages was not made known to the sons of
men, as it is now revealed to his holy apostles and
prophets by the Spirit.*

— Apostle Paul, Ephesians 3:4-5

by
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INTRODUCTION	4
1. THE MESSIANIC CONCEPT IN THE OLD TESTAMENT.....	5
2. NAMES, TITLES AND OFFICES OF CHRIST IN THE OLD TESTAMENT	8
• Branch, Stem, Root	9
• Counselor	12
• David	13
• Ensign, Standard	14
• Immanuel	16
• Just One, Righteous	17
• Leader, Ruler, Captain ..	18
• Light	20
• Mediator, Intercessor	22
• Priest	23
• Prophet	26
• Refiner, Purifier	27
• Rock, Stone, Foundation..	29
• Rod, Refuge, Strength.....	31
• Shepherd	32
• Son of Man	34
• Other Names, Titles & Offices	35
3. PROPHECIES AND PROMISES OF CHRIST IN THE OLD TESTAMENT	37
• Born at Bethlehem of a Virgin	38
• Time of Messiah's Appearance	40
• Descended From a Specific Family	41
• His Passion or Sufferings ..	42
• His Death	44
• Resurrection and Ascension	45
• His Return or Second Coming	47
• Other Prophecies of Christ	52
4. DIVINE ROLE AND CHARACTER OF CHRIST IN THE OLD TESTAMENT	54
• God, Mighty God, Father	55
• Angel of the Lord	59
• Holy One	63
• King, King of Kings	65
• Savior or Redeemer	68
• Lord	72
• The Word, Word of God	75
• Son of God	77
• The Tree of Life	82
5. CONCLUSION	86

INTRODUCTION

This study of Jesus Christ in the Old Testament centers on and proves the statement made by Jesus that the Old Testament spoke concerning Him:

And beginning with Moses and all the prophets, He (Christ) explained to them in all the Scriptures the things concerning Himself.

And He said to them, These are the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.¹

While the Old Testament does not specifically use the name 'Jesus Christ,' He is nonetheless mentioned in the Old Testament in several different ways:

- By way of the messianic message.
- By the use of His various names and titles.
- By the use of types, symbols and allusions of Christ.
- By way of direct prophecy and promises of Christ.
- By way of His actual presence in the Old Testament.

Being that Christ is the one who is the "*Alpha and the Omega, the beginning and the end,*"² it thus should be of no surprise that mention of Him by name, title, prophecy or other references would be found in the Old Testament as well as the New. In fact, the statement "*Jesus is the Christ,*" as uttered by the Disciples (John 20:31; Acts 17:3; Matt. 16:16, 20), is materially equivalent to saying, "*This is He of whom Moses and the Prophets did write (John 1:45), and all that they say of HIM is true of Jesus.*"

1 Luke 24:27, 44. See also: Luke 4:16-20; 18:31; John 1:45; 5:46; Acts 3:18; 15:15-16; 26:22-23.

2 Revelations 1:8, 11; 21:6; 22:13.

THE MESSIANIC CONCEPT IN THE OLD TESTAMENT

The Old Testament provides the origins and foundation for the study and understanding of who Christ is and what is His true nature and purpose. Thus, the study of Christ, often called *Christology*, begins not with the Gospel of Matthew but with the book of Genesis. The most prevalent data and information on Christ in the Old Testament is in what is called the messianic concept and corresponding messianic message.

This concept is one where the hope, restoration, salvation or deliverance of the people is vested in a royal personage, or one anointed leader, king or god. Only this one individual can have or possess the qualifications necessary to accomplish these goals.

The concept of a messiah (or savior or deliverer) is a central theme in the Old Testament. It does speak of the Messiah or Christ which was to come to redeem a people. It is also apparent that this messianic concept appears in the history of many ancient cultures. There are varied accounts and stories of a messiah in the histories of Egypt, Babylonia, Assyria, Persia, and other ancient civilizations.

The focal question here is, what is the origin of this messianic concept? It is a simple matter of point in time; and the fact that Egyptian texts on this subject go back to 3000 B.C., long before the writings of Moses and the prophets, has led many skeptics, gnostics, and atheists to claim that the Scriptures are but a copy of ancient pagan

religious beliefs. Yet the time frame in which Scripture was written is not necessarily the time events occurred.

The origin of the messianic concept in Scripture begins not with the birth of Christ or the writings of Moses and the prophets, but with God's creation of Adam and the order he established in Eden. God, as sovereign Ruler of the universe, had established His kingdom by means of His act of creation. Adam was created as God's royal agent and servant in that kingdom.

In creating Adam and Eve in His own image, God established a relationship in which they would reflect certain aspects of the eternal Creator-King. Adam was to reflect God's ethical qualities, his righteousness and holiness (Eph. 4:24), and his knowledge (Col. 3:10). Adam was given a title or right to divine functions in relation to the earth in activities such as filling, cultivating and ruling over the created world. Thus the sovereign Creator created Adam and Eve as the first members of a divine royal family. But more than this, they were given another aspect peculiar to God, that of eternal life. Not that it was inherent within them, but rather they possessed the right to it as represented by their access to the "Tree of Life."

All of this Adam and Eve had, and all of this they lost by a transgression of a single command God placed upon them. They had become dethroned and enslaved royalty, and death was their fate. But the relationship God established between Himself and Adam was in essence a covenant with Adam He would not abandon. God had given them a hint that all that they lost would be *redeemed* to them by one of their own *seed* (Gen. 3:15). A savior, a redeemer, a deliverer would come to serve as a "second Adam" to accomplish and fulfill what the "first Adam" had failed in (1 Cor. 15:22, 45, 47). A Messiah was to visit

their descendants and "crush the head of the seed of the serpent" who had disrupted the relationship between God and His appointed royal agents.

It would seem plausible that God had given Adam and Eve further revelation on the Messiah, for he continued to do so with their descendants throughout the Old Testament.¹ Starting with Genesis, the messianic message unfolded revealing what the Messiah would accomplish for Adam and his descendants:

- He would set them free from the bondage of 'the serpent' (John 8:36; Gal. 5:1; 1 Cor. 7:22; Col. 2:15).
- He would put them back in possession of God's kingdom (Matt. 25:34; Luke 12:32), making them co-heirs with Messiah (Rom. 8:17; Gal. 3:29), thus restoring to them their full royal status (2 Pet. 1:3; Rev. 1:6; 5:10).
- He would restore (redeem) to them the gift of life or the tree of life (John 11:25; Rom. 8:2; 1 Cor. 15; Tit. 3:7).
- He would free them from the 'curse of the law' (sin) which was placed upon Adam (Rom. 6:18-22; Gal. 3:13).

So great was the need and hope for this Messiah that His day was greatly desired by those in the Old Testament. God assured them through promises, revelations, covenants and prophecy that a Redeemer would come. Thus, the origin of this messianic concept in Scripture is Divine revelation, it did not arise in pagan political and religious settings. The original revelation by God predates the various pagan versions and distortions of the messianic concept. The messianic concept of Egypt, like its "creation text," is a derivative of the older and original accounts from Divine revelations, as so profusely recorded in the Old Testament.

¹ As Adam and his descendants traveled throughout the earth, they spread the story of not only the Messiah, but of Eden, creation, God, life, and deliverance, much the way Noah and his descendants did regarding the Flood. Many of these stories, however, became distorted or even paganized.

NAMES, TITLES AND OFFICES OF CHRIST IN THE OLD TESTAMENT

It is clear from the reading of the New Testament that Jesus or the Christ was referred to by many other names or appellations — such as “son of man” or “Master.”

A title is like a descriptive name or appellation given to a person as a sign of privilege, distinction, rank or profession. Thus “King” or “Teacher” are titles ascribed to Jesus Christ as they describe a position or status he holds.

The offices of Christ are generally considered as threefold: (a) A prophet to enlighten, warn, and instruct (John 6:14; Acts 3:22). (b) A priest to sympathize, intercede, and make atonement for his people (Isa. 53; Heb. 7). (c) A king to rule over, protect, deliver, and bless them (Zech. 14:9; John 1:49).¹

The designation “Jesus Christ” is not, like Simon Peter or John Mark, composed of a name and a surname, but like John the Baptist or Simon Magnus, is of a proper name and an official title. Jesus was our Savior’s proper name, which in the Old Testament language is *Jehoshua* (Num. 13:16). By contraction it became *Joshua*, or *Jeshua*, and when transferred into Greek it assumed the form of Jesus (Acts 7:45; Heb. 4:8).

¹ *The Popular and Critical Bible Encyclopedia*, Ed. by Rev. Samuel Fallows, Howard-Severance Co., 1908, Vol. II, p. 946.

Christ is the Greek equivalent of the *Anointed*, and corresponds to the Hebrew *Messiah*. It is also applied to His figurative body (1 Corin. 12:12). Thus 'Christ' is not, strictly speaking, a proper name, but an official title or office. Jesus Christ, or rather, as it generally ought to be rendered, Jesus *the* Christ is a mode of expression of the same kind as John *the* Baptist. The Christ is simply the equivalent to the Anointed One.

The title Anointed indicates His exaltation to the office of Messiah, whose exultation places Him above the rest (Heb 1:9).² Christ, or the Anointed, is then a term equivalent to consecrated, sacred, set apart. Just as the record of divine revelation is called, by way of eminence, The Bible, or Book, so the Great Deliverer is called The Messiah, or Anointed One. Jesus was divinely *appointed* and *commissioned* to the offices he filled.³

Thus, as a title or office which He singularly holds, 'Christ' becomes more than a title but a distinctive and commonly used mode of identification of His being or personage much like a proper name is used. As a result "The Messiah," or "The Christ," shortened to "Christ" is also His recognized name. The following are other names titles and offices found in the Old Testament.

BRANCH, STEM, ROOT

In the book of Zechariah God makes promises and provisions for His people, promising to give them protection, prosperity, strength and grace, and, to meet their need to know God better, He will "bring forth my

2 *Greek-English Keyword Concordance*, Concordant Publishing Concern, sixth edition, 1983, pp. 49, 162.

3 *The Popular and Critical Bible Encyclopedia*, Howard-Severance Co., (1908), Vol. II, p. 944, 945.

Servant the Branch" (Zech. 3:8). This is Christ, who is also described as a tender *plant* or *shoot* (Isa. 53:2) from the almost extinct royal line of David. The 'branch' refers to "a sprout" or "bud" that "grew" from the line of David.⁴

In Zechariah 6:12, Joshua the high priest is referred to as "the man whose name is the BRANCH." The sense is, "Behold in Joshua a remarkable shadowing forth of Messiah."⁵ Christ then, as the Branch, "shall grow (or sprout) up from His place," *i.e.*, the place peculiar to Him, not merely from Bethlehem or Nazareth, but by his own power, without man's aid.

The idea in the title of a Branch is that Christ's glory is growing, not yet fully manifested as a full-grown tree. This Branch "shall build the temple of the LORD" —a promise of the future building of the true temple of God by Messiah (Matt. 16:18; 1 Corin. 3:17; 2 Corin. 6:16; Eph. 2:20-22; Heb. 3:3), just as Joshua is to build the material temple in spite of all apparent obstacles.

The story of Joshua in Zechariah, as the high priest and branch, is a parallel story of Jesus Christ as the High-Priest and Branch, Builder, and Savior of his church, who, though once laden with our iniquities, is now glorious in his apparel.

In Isaiah 4:2 the prophet prefigures Jesus as the "Branch of the Lord" who, by His special presence will be Israel's "defense" (v.5). "In that day," referring to the calamitous period described in the previous chapter (3), He shall not be a dry, but a "fruitful branch" (Isa. 27:6; Ezek. 34:23-27). The Davidic family tree will continue to grow until it develops the intended fruit—the Messiah.

⁴ Strong's Concordance, O.T. #6780.

⁵ A Commentary on the Old & New Testament, Zondervan, 1928, p. 723.

Isaiah also makes reference to Jesus Christ in the promise of a future heir to Jesse:

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots (Isa. 11:1).

The 'stem' is literally a stump of a tree cut close by the roots: happily expressing the depressed state of the royal house of David, owing to the hostile storm (chap. 10, 18, 19), when Messiah should arise from it, to raise it to more than its pristine glory. Luke 2:7 proves this.⁶ Thus Isaiah uses Branch and Stem (or Stump) as metaphors to refer to the Child or Son of the Davidic house who is to be ruler.

Jesus Christ then is the Branch that "shall grow out of the roots" of Jesse, but Christ is nevertheless also the "root of Jesse" (Isa. 11:10). This title is also assigned to Christ in the book of Revelations:

Revelation 5:5 — *Behold, the Lion of the tribe of Judah, the Root of David.*

Revelation 22:16 — *I Jesus . . . am the Root and the offspring of David, and the bright and morning star.*

"Root and offspring" combines both titles in Christ's everlasting nature. "Christ is the Root of Jesse or David, as He is the author of their being, and immutably establishes the glory of their family."⁷ He is the "offspring" of Jesse in His being a Branch or Stem out of his roots or royal line, that is, a prince arising from the family of David.⁸

Jeremiah refers to Christ as a "righteous Branch" that will be raised unto David (Jer. 23:5; 33:15). These verses tell of the restitution of the Church by Jesus Christ, the true Branch. It thus emphasizes Christ's kingly office as a

6 *A Commentary on the Old & New Testament*, Zondervan, 1928, p. 443.

7 *The Popular & Critical Bible Encyclopedia*, Vol. III, p. 1491 (1908).

8 *Ibid*, Vol. I, p. 303 (1908).

branch rather than His priestly office. The Branch is "a King" who "shall reign and prosper" (23:5); and who "*shall execute judgment and righteousness in the land*" (33:15). The Geneva Bible translators said this verse means: "*I will send the Messiah, which shall come of the house of David.*"

Thus the Messiah, or the kingly Branch which Jeremiah speaks of, possesses not merely a spiritual reign but a righteous reign "in the earth" (cf. Jer. 3:17-18).

COUNSELOR

As Isaiah prophesies of the invasion of destruction of Judea, he also speaks of final preservation by the coming Messiah, who is described in no uncertain terms —

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.⁹

The great expectations delivered in this verse were directed to God's people, was also spoken to the shepherds by the angel of the Lord at the birth of Christ (Luke 2:11).

The names he is called are what His essential characteristics shall be. As Counselor, Christ advises Israel on all matters, for only He has the wisdom of God (1 Corin. 1:24; Col. 2:3).

In Zechariah 6:13, it speaks of Messiah who sits on His throne as king and priest, and between these two offices He possesses the "counsel of peace." The counsel He offers represents God's plan of infinite 'wisdom,' which, as counselor, He is to exercise for the benefit and peace of His people (Eph. 1:8, 11; 2:14; Heb. 6:17; Acts 10:36).

⁹ Isaiah 9:6

The God Yahovah had been a great counselor to Israel throughout the Old Testament (Jer. 32:19). He gave them wisdom and understanding through His laws (Deut. 4:6; Prov. 4:6). His word or voice instructed them (Deut. 4:36; 32:10). He guided each generation with His counsel (Psa. 16:7; 33:11; 73:24), and by His strength (Ex. 15:13). The exalted office of counselor did not befall to a mere man but remains with God now in the image and form of Jesus Christ. Christ is the chief Counselor for Israel, guiding and instructing them with the same laws, voice, wisdom and spirit that He used in the Old Testament.

DAVID

David was king over all of Israel. Christ was to take the role of king David and thus is referred to by the name of David in the Old Testament. Jeremiah chapter 30, verse 9, foretells of the future restoration of the Judahite nation and the raising up of Messiah:

But they [Jacob's descendants] shall serve the LORD their God, and David their king, whom I will raise up unto them.

The prophecy does not suggest that the people will serve two different entities, God and some other entity crowned as king, for this would be contrary to the law that "no man can serve two masters."¹⁰ God will still be their king but in the manifestation of Messiah the king of Israel. Instead of "serving strangers" (v. 8) Israel shall serve the LORD, or their *rightful* king, Jesus Christ (Ezek. 21:27), who is called David. He was to reign as king for He sits "upon the throne of David" (Isa. 9:7; Luke 1:32).

Thus David here, or Messiah, is joined with Jehovah as claiming equal title and allegiance. God is our "King"

¹⁰ Matthew 6:24; Luke 16:13.

but only when we are subject to Christ, and thus rules us through His Son (John 5:22, 23, 27).

After the captivity, no king of David's seed had held the scepter or sat as king; for Zerubbabel, though of David's line, never claimed the title of "King." The Messiah as the "son of David" is therefore meant in Jeremiah 30, for Christ is so called (Matt. 10:47; 12:35). For as it was said to Hosea: "*For the children of Israel shall abide many days without a king,*" but after that time Israel will "*return, and seek the LORD God, and David their king*" (Hosea 3:4-5). Israel does seek the David spoken of here when they seek Christ, and in doing so will seek the LORD God.

Christ is also referred to as "my servant David" (Ezek. 34:23, 24), and the David who will be king over Israel (Ezek. 37:24).

ENSIGN, STANDARD

The Old Testament declares that "the root of Jesse" which is Christ, "*shall stand for an ensign of the people,*" and will be like a sign or signal which the people will "seek" (Isa. 11:10).

Christ is to be the chief symbol, emblem or sign to which His people are drawn, and are gathered towards as they are recovered from all over the earth:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isa. 11:12).

The "ensign" (Messiah) when "lifted up" will "draw" the outcasts of His people to Christ, as Jesus said: "*If I be lifted up from the earth, will draw all men to me*" (John 12:32; 3:14). The function of an ensign or banner sign is to have some identifiable thing or image which serves as a symbol

or token of office or authority which a common people recognize and respect. Christ is that ensign which the body of God's people recognize as their authority. Christians were to recognize and give their allegiance to the Divine King (Isa. 2:2; Zech. 2:11).

Christ is also represented as a "standard" which, in the times of enemy invasion, "shall be lifted up against the enemy," and to serve as a rallying-point of an army or people (Isa. 59:19). Likewise Christ is described as leading His armies upon white horses to combat the enemy (beast) that makes war against God's people (Rev. 19:14-19). The word standard is *nisi*, thus the altar built by Moses called 'Jehovah-nisi,' means *Jehovah is my banner* (Ex. 17:15).

Christ is called a standard or ensign among Israel as He is the great means of assembling His people to Himself and distinguishing them from others — "*my sheep hear my voice, and I know them, and they follow me*" (John 10:26-27). Other peoples will not follow the banner of the Father. As an ensign or standard for God's people, Christ directs and animates them in their spiritual and physical journey, and in their warfare with sin, satan, and the world; and it is for this same reason He is called a "standard for the people" (Isa. 49:22; 62:10).

A standard represents certain principles and thus is a reminder to the people of them, enabling them to oppose corruption and identify truth. In the Old Testament God's standard (Christ) was to fulfill this purpose:

You have given a banner to them [God's people] that fear you, that it may be displayed because of the truth. (Psa. 60:4)

As a perfect source of truth, Christ is a symbol and emblem of the Truth (John 1:14, 17; 14:6). The standard or ensign in the Bible often refers to Christ, the promised Messiah, as the great security of the Israel nation.

IMMANUEL

The name Immanuel (or Emmanuel) is the symbolic name given to the child whose birth was promised as a sign of safety to Israel by the prophet Isaiah —“*a virgin shall conceive and bear a son, and shall call his name Immanuel*” (7:14). The language of Isaiah 7:14 is applicable to the fullest accomplishment in Messianic events. It clearly tells of a sign of the birth of Christ who is called Immanuel. The name describes Christ’s manifested attributes and His character — Immanuel means, “*God with us.*” This is the name ascribed to Christ in Matthew 1:23 in which Isaiah 7:14 is quoted as a foreshadowing of His birth.

The name is thus appropriate, for when Christ is with us in our lives and affairs, God is with us, since Christ is a true manifestation of God (1 Tim. 3:16; Col. 2:9).¹¹ In a like manner, the pillar of cloud and fire which was with Israel in the wilderness was a manifestation of God, thus God was with them (Num. 14:9; Psa. 46:7). It was their “Immanuel”—or “God with us.” God is still with them but in another manifestation—*Jesus Christ*.

In reference to “Immanuel” in Isaiah 8:8, the Amplified Bible make this note: “*In the fullest sense ‘Immanuel’ [God with us] can apply only to the Messiah.*” It is only because Jesus is divine that He can personally be *God’s presence* with His people and be called “*God with us*” (Immanuel).

In the Old Testament, the Tabernacle (Exod. 26:1-36) represented the presence of God. It gave way to the Temple, a more permanent symbol of God’s presence, and the Temple gave way to the final and complete expression of God’s presence, namely Jesus Christ. As the Apostle John states regarding Jesus: “*The tabernacle of God is with men, and he will dwell with them*” (Rev. 21:3).

¹¹ “The name agrees only to him that is both God and man” — *Geneva Bible*.

JUST ONE, RIGHTEOUS

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jeremiah 23:6.

When this proclamation was enunciated God's people had been in their worst condition in 18 centuries. It inspirationally foretells of the temporal blessings as a result of Messiah's reign. The name and title "*The Lord Our Righteousness*" when applied to Messiah expresses His divine role manifested in His justifying power toward us (1 Tim. 3:16; Titus 3:6-7).

The word "Our" marks Christ's manhood, which is also implied in His human title of "the son of David" (Matt. 22:42-45). "Righteousness" marks Christ's Godhead, for God alone can justify sinners and the ungodly (Isaiah 45:17, 24-25; Romans 8:33). Yet justification is a task that had long ago been associated with Jesus the Messiah. In Isaiah 53:11 God says "*my righteous servant will justify many, for he shall bear their iniquities.*"

The prophets of old who spoke of Christ as such were "persecuted" and "slain" for "proclaiming beforehand of the coming of the Just One" (Acts 7:52).

The ground on which Messiah justifies others is His own righteousness, as John says:

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

In justifying others Christ had to "bear their iniquities" (Isa. 53:11) which He did (Heb. 9:28). Christ is the God's servant whom He made Righteous as God (Philip. 3:9; 2 Pet. 1:1), and as our righteousness Christ made us righteous and put us in right standing with God (Rom. 5:19; 2 Corin. 5:20-21).

LEADER, RULER, CAPTAIN

At the very heart of the messianic message were the promises of God to Abraham and Jacob's descendants that a Ruler (Gen. 49:8-12; Num. 24:17) would arise from among "his brothers" (Deut. 17:14-20), and that he would redeem, shepherd, restore and establish forever these descendants (2 Sam. 7:8-16).

Behold, I have given him [David] for a witness to the people, a leader and commander for the people. (Isaiah 55:4).

In this verse God appoints "David," who is represented as the Messiah, to be a leader to His people. This role clearly refers to Christ as only He could be a "witness to the people," that is, "One who shall testify of salvation."¹² And in Hebrews 2:10, the writer, in speaking to Christians, refers to Jesus as "the captain of their salvation."

In the Old Testament, we read of an episode about Joshua when he was by the city of Jericho. Here Joshua saw Christ transfigured as "a Man" who "stood near him with His sword drawn in His hand" (Joshua 5:13). When Joshua asked him if he was "for us or for our adversaries" the Man stated:

No, rather I come now as Captain of the host of the LORD. And Joshua fell on his face to the earth, and did worship, and said to him, What has my Lord to say to his servant?

And the Captain of the LORD's host said to Joshua, Remove your sandals from your feet, for the place where you are standing is holy. And Joshua did so.

The LORD's (Yahovah's) host is Israel (Exod. 7:4; 12:41), for all of Israel's battles were in His cause. Joshua and the other leaders were the deputies of the Great Captain of Salvation.¹³ The Captain that appeared to Joshua was, as Christ is, the angel of the covenant—both old and new.

¹² Text from *The Amplified Bible*, Zondervan Publishing Co., 1987.

The real character of this personage was disclosed by His accepting the homage and worship of Joshua.¹⁴ He was not a man nor an angel, as neither were to be worshipped. (Acts 10:25-26; Col. 2:18; Rev. 19:10). And his deity is made clear by the command: "*Remove your sandals from your feet, for the place where you are standing is holy.*" This is the exact same statement that Moses received at the burning bush (Exod. 3:5). It is well recognized by leading Bible authorities that this person "was the Son of God Himself."¹⁵

The 5th chapter of Micah tells of the coming Messiah and the calamities which precede His advent. Verse two states that out of Bethlehem "*shall come forth to me the one that is to be ruler in Israel.*" These were the very words spoken by the chief priests and scribes to Herod when he asked them about Christ's birth (Matt. 2:6). The fact that many had regarded Jesus as the Ruler or Governor prophesied of, caused king Herod to make an attempt to kill Him. And in speaking of Israel's restoration Jeremiah says "*their Governor shall proceed from the midst of them*" (Jer. 30:21). This refers to the raising up of Messiah. He stands here in a kingly character to rule, guide, direct and serve the chosen people, exercising his divine authority.

By "Ruler" or "Governor" is meant the one who "shall have the government upon his shoulder" (Isa. 9:6), and infers His sustaining and controlling the government (Isa. 22:22). As such, the government on Messiah's shoulder is in marked antithesis to the "yoke and staff" of the "oppressor" that was on Israel's "shoulder" (Isa. 9:4).

13 *The Popular and Critical Bible Encyclopedia*, Chicago: Howard-Severance Co., Vol. I, (1908) p. 367.

14 Jamieson, *A Commentary on the Old and New Testaments*, Zondervan Publishing House, Vol. I, (1928) p. 144.

15 *The New Bible Commentary*, et al., quoted in *The Amplified Bible*, The Zondervan Co., 1987, p. 260. See also the footnote in the *Geneva Bible*.

Hosea, who was a prophet to the Northern Kingdom of Israel prior to its fall in 722 B.C., spoke of a time when Israel and Judah *"will be gathered together, and they will appoint for themselves one head (or leader)."*¹⁶ This refers to when Christ shall be the head or leader of His people, who are called *"the sons of the living God"* (v. 10). Christ is 'appointed' as head and leader by His people when they accept and embrace His role as such. This was accomplished with the early Christian era.

In God's Kingdom on earth there are to be those who have positions of headship or leadership, but Christ, who was to come from the tribe of Judah, was long ago assigned the position of *"the chief ruler."*¹⁷

In this role of leader, Christ is not a one-time ruler or one just for a specific period of time; for He is a *"ruler in Israel, whose goings forth have been from of old, from the days of eternity"* (Mic. 5:2; cf. Gen. 49:10; John 7:42). The terms convey the strongest assertion of infinite duration of which the Hebrew language is capable (cf. Psa. 90:2; Prov. 8:22, 23; John 1:1). Christ's office of Ruler is from everlasting to everlasting — it was anciently established and will continue in the future indefinitely. This "everlasting" rule, as a clear characteristic of God, truly marks out the divine nature of Messiah.

LIGHT

In Isaiah 42, God gives a revelation of Messiah as the antitype of Cyrus, who freed Judah from their Babylonian captivity allowing them to return to their own land, but

¹⁶ Hosea 1:11; also in Genesis 49:10.

¹⁷ 1 Chron. 5:2, or "the prince" in some translations. The Lamsa Translation reads, *"Messiah the King."* All denote a chief position of leadership in that He was coming from Judah the chiefest of all the tribes (Gen. 49:8).

now draws all attention to the far greater Deliver. God addresses Messiah directly stating:

*"I have called You in righteousness, . . . I will give You for a covenant to the people [Israel], for a light to the nations."*¹⁸

And in another verse on the restoration of Israel God declares:

*"I will give You [Messiah] for a light to the nations, that You may be my salvation to the end of the earth."*¹⁹

God set forth Christ, the mediator of a better covenant, as a "light" which will "open the eyes of the blind and bring out the prisoners that sit in darkness" (Isa. 42:7). This was Christ's role (Matt. 12:18-21). When it was divinely revealed to Simon of Jerusalem that he would see Christ [the Messiah] before his death, upon seeing Jesus he affirms Isaiah's words regarding Christ:

"For my eyes have seen Your salvation, Which You have prepared before the face of all people; A Light to lighten the nations, and the glory of God's people Israel" (Luke 2:32).

Christ was Israel's salvation and Light. In the same vain David had referred to God [Yahovah] as "my light and my salvation" (Psa. 27:1). John referred to Christ as "the Light" which "lights every man" (John 1:8-9). Yet John also refers to God as "the light" which "shines in darkness" (v. 5); and in 1 John 1:5 he declares "God is light." As God here is called "the true light" so Christ is called this in 1 John 2:8 and John 1:9.

In speaking of the coming days of the Messiah and His kingdom, Israel is asked to "walk in the light of the LORD" (Isa. 2:5). This light is the 'light of Christ,' which now allows Israel to "walk as children of light" (Eph. 5:8). With Christ their state of darkness (sin) is now past.

18 Isaiah 42:6.

19 Isaiah 49:6.

Light is an emblem of all blessings given of God as a means to see or gain more (Psa. 36:9). Thus Micah (7:7-9) speaks of this Light as bringing forth the blessings of temporal and spiritual redemption:

I will wait for the God of my salvation. . .when I sit in darkness, the LORD shall be a light to me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

Jesus took up this theme of light and said: "*I am come a light into this world*" (John 12:46). The attributes associated with title of 'light' as applied to both God and Christ are found to be the same—that being the fountain of all light, wisdom, purity, beauty, joy and glory. Thus the title of 'light' displays Christ's identity and role as God in His new dispensation with His people.

MEDIATOR, INTERCESSOR

Isaiah 53 speaks of Messiah's vicarious sufferings which he would undergo to achieve a final triumph for man. Verse 12 states that He:

. . .was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Intercession is an act (by Christ) of interceding or pleading in behalf of another (Israel), and to mediate between them and an adverse party (God). To be an intercessor of Israel, Christ had to be "numbered" or "reckoned among the transgressors" (Luke 22:37).

In Isaiah 59:2 God tells Israel that "your iniquities have made a separation between you and your God." This situation was "displeasing" in God's sight (v. 15), "*and He was astonished that there was no one to intercede*" on Israel's behalf (v. 16). But God speaks of an intercessor who by

His "own arm (by God's might -- Isa. 40:10) he "brought salvation to Him, and His righteousness upheld Him," that is, the intercessor -- Jesus the Christ.

This office of intercessor began on the cross where Christ had "poured out his soul unto death" (Isa. 53:12), that is, poured out His life, which is considered as residing in the blood (Lev. 17:11; Rom. 3:25). By virtue of this act He is called a mediator:

Neither by the blood of goats and calves, but by his own blood he (Christ) entered in once into the holy place, having obtained eternal redemption for us. . . . And for this cause he is the mediator of the new testament.²⁰

Christ is called the one and only Mediator between God and men (1 Tim. 2:5) by virtue of the unique reconciliation he has effected between a justly offended God and His rebellious creature Adamic man. In this regard Christ is also called an advocate with the Father (1 John 2:1).

Christ's role of intercessor or mediator continues on after the cross in His everlasting presence (Heb. 9:24).

PRIEST

The office of priest is regarded as a mediatorial and a presidential one. The priest mediates or interposes certain functions between God and man, and he presides over things relating to God such as in making atonement (Lev. 4:26, 31, 35; 5:6, 10; 14:31; etc). A priest is to be "anointed" and consecrated to the office (Exod. 29:41).

The first priest mentioned in the Old Testament is that of Melchizedek, who was "*the priest of the most high God*" (Gen. 14:18). Melchizedek is the priest who blessed

²⁰ Hebrews 9:12, 15.

Abraham and to whom Abraham gave a tenth part of his possessions. Several factors relate both this individual and his priesthood to Christ, as expressed by the writer of Hebrews:

For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace;

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually.²¹

Melchizedek holds the unique position of *king-priest*,²² a title and office which is not to be found among any other person in the Bible except Jesus Christ. This twofold capacity of king and priest, which suddenly appears for the first and last time until Christ, and the nature of the intercourse between him and Abraham, render him in an obvious Messianic role. The name of Melchizedek translated is '*King of righteousness*.'²³ Christ is the only one who can bear such a title as it imparts a status that is not merely righteous, but righteous of the highest order.²⁴

Melchizedek is also the '*King of Salem*' which means '*King of peace*.'²⁵ Christ is the true *Prince of peace* (Isa. 9:6). The peace which He brings is the fruit of *righteousness*. It

21 Hebrews 7:1-3.

22 The king and priest titles are not general titles but specific and official ones. While all Israelites were generally 'priests' (Exod. 19:6), there were specific and official offices that were distinct and pre-eminent.

23 In Hebrew the word *Malchi* means *king*, and *Tzedek* means *righteousness*.

24 The high status of Melchizedek is indicated in his official and personal superiority over Abraham, by reason of his having received tithes from the patriarch. Due to this he is regarded as very "great" (Heb. 7: 4).

25 Salem, of which Melchizedek was king, is believed to have been the original Jerusalem (Josephus, Antiq. i, 10, 2; Jerome, *Quaest. on Genes.*).

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is also said that Melchizedek was "without father or mother or descent" and that he has neither "beginning of days" or "end of life." This primarily denotes the eternity of Melchizedek's priesthood (he 'abides a priest continually'), and in this respect he is "*made like the Son of God.*"²⁶ Christ's priestly office is also an eternal one.

As both Melchizedek and Christ are high priest for ever, and as only one can occupy this office, they must necessarily be one and the same. Thus when Abraham met and talked with this 'great man,' it was Christ as high priest whom he saw, for Christ Himself said that Abraham saw Him (John 8:56). Melchizedek represented both an office of a priesthood, which continued on in Christ, and a person, which was the Son of God.²⁷

A directly prophetic and messianic Old Testament passage exists in the book of Psalms regarding Christ's Melchizedek priesthood:

The LORD has sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek (Psa. 110:4).

This entire psalm, which is quoted in the New Testament more than any other psalm, clearly speaks of Christ, first as king and then as priest. The writer of Hebrews cites this passage showing that the Melchizedek order pertained only to Christ (Heb. 5:6; 7:11, 15, 17, 21).

The Melchizedek order of priesthood is different from the Levitical priesthood or that of the Aaronic order (Heb. 7:11), in that Melchizedek neither received his priesthood from, nor transmitted it to, any other mere man. He was

26 This also relates to the comparison of Melchizedek's genealogy with that Christ. There is no recorded father or mother of Melchizedek. As a man, Christ had no father; as God, no mother.

27 The "Son of God" is not said to be made like unto Melchizedek, but Melchizedek to be "made like the Son of God." The Son of God, being from everlasting the only begotten of the Father, precedes the priesthood.

*I will raise up for them a Prophet like you [Moses] from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.*²⁹

The prophet here promised was pre-eminently the Messiah, for He alone was "like unto Moses" in his mediatorial character; in the peculiar excellence of his ministry; in the number, variety, and magnitude of his miracles; in his close and familiar communion with God; and in his being the revelator of a new dispensation of God's word. For as it was said of Moses after his death:

But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face (Deut. 34:10).

That this title of Prophet expressly applied to Jesus Christ was revealed by Peter (Acts 3:20-22) and by Stephen (Acts 7:37). Peter also reaffirms the dire consequences of unbelief in Christ which was mentioned in Deuteronomy: "And it shall be that whoever will not hear My words, which He [Messiah] speaks in My name, I will require it of him" (Deut. 18:19); Peter says he "shall be destroyed from among the people" (Acts 3:23).

When Christ arrived on the scene many had asked if He was the prophet that should come into the world (Luke 24:19; John 6:14; Mark 6:15). The same was asked of John the Baptist but he assured the people he was not the prophet foretold of in the Old Testament (John 1:21).

REFINER, PURIFIER

The third chapter of Malachi speaks of future judgments and of Messiah's coming—preceded by His forerunner John the Baptist —God's "messenger" (v. 1). Assuring us of Messiah's coming Malachi states:

²⁹ Deuteronomy 18:15, 18.

ordained by no man but was appointed high priest by God (Heb. 5:5). Thus the "order" here cannot mean a series of priests but answers to the *office* of Melchizedek. Christ's priesthood is the same as Melchizedek's in that it is *for ever*. It continues on not in men but only in the one whom it originally existed---Jesus the Son of God. The Melchizedek priesthood is based not upon law but "after the power of an endless life" (Heb. 7:16). None but the Divine Son could have fulfilled such an office.

The title and position of king-priest as being ascribed to Christ is also revealed by Zechariah:

Even he (Messiah) shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.²⁸

It is Christ alone who is to bear the glory, or wear the insignia of the kingly glory or "the crowns" (v. 14; Psa. 21:5; 102:16; Isa. 52:13). Christ is to be a 'king' who 'shall sit' as a 'priest upon his throne,' as the people cannot approach Him except by a priestly mediation. This is only true because we are pardoned through His atonement and ruled by His laws, and it is only under Christ possessing this dual capacity that we can find 'peace.'

PROPHET

The office of prophet is one of the main offices ascribed to Christ. In the Book of Deuteronomy God gives assurance to Israel that Christ the prophet will not only come but will be heard:

The LORD your God will raise up for you [Israel] a Prophet like me from your midst, from your brethren. Him you shall listen to.

But who may abide the day of his coming? and who shall stand when he appears? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness (Malachi 3:2-3).

Here Christ is likened to a refiner or purifier of gold and silver, in which He will purge Israel, beginning with their priests, of all their dross—that is, of their sins and unrighteousness, and of the profane and wicked persons among Israel who tend to defile others.

This then is truly a testimony to the divine nature of Messiah or Christ, as the role of purifier and act of refining and trying Israel was one only performed by God Himself:

Psalms 66:10 — *For thou, O God, has proved us: thou has tried us, as silver is tried.*

Proverbs 17:3 — *The refining pot is for silver and the furnace for gold, But the LORD tries the hearts.*

Isaiah 48:10 — *Behold, I have refined you [Israel], but not as silver; I have tested you in the furnace of affliction.*³⁰

But now it becomes clear that Jesus Christ, as the manifestation of God, is to hold the office of refiner and purifier, and shall have Israel tried with fire (1 Pet. 1:7) and purify them unto Himself (Titus 2:14). When Christ had "purged our sins" it entitled Him to "sit down at the right hand of the divine Majesty on high" (Heb. 1:3).

In Daniel's vision of God and the future, he foresees that even in the elect of God there are dregs which must be allowed to fall for a time, in order "to try them, and to purge, and make them white," but only at a certain "time appointed" by God (Dan. 11:35; 12:10). The upright shall be purified by the trials Daniel foretells of and be made

³⁰ See also Ezekiel 24:13; Isaiah 27:9; Job 23:10.

white, just as those who "stood before the throne of Christ" are "clothed with white robes" (Rev. 7:9). Who are these?

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7:14).

It thus is by Christ that God's people can be purged out of trials and corruption and be made white (Rev. 7:14). Christ's time was the "appointed time" of purifying.

ROCK, STONE, FOUNDATION

In the Book of Deuteronomy we find an early reference to the Savior, Jesus Christ, in the title of the "Rock of salvation" (Deut. 32:15).³¹ This is recorded in what is called "The Song of Moses" which sets forth the perfections of God. This has clear inferences to Christ, for not only was He perfect as a Savior (Deut. 32:4; Heb. 2:10; 5:9), but Paul had clearly identified the "Rock" which "followed" Moses and Israel in the wilderness — "and that Rock was Christ" (1 Corin. 10:1-5). Christ, as the "Spiritual Rock" from which our fathers "drank" (v. 4), accompanied them in the form of God's "Presence" (Exod. 33:14-15).

In Isaiah 28:16, it was clearly revealed that Jesus Christ would be the "stone" and "foundation" upon which the Israel people (later called His 'church') would rest and be built upon:

Therefore thus says the LORD GOD. "Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; He who believes in it will not be disturbed."

By the designation "stone," God plainly contemplated its fulfillment in Christ alone.³² And the Apostle Peter,

³¹ See also Deuteronomy 32:4, 18, 30, 31, 37.

³² *A Commentary on the Old and New Testaments*, Zondervan (1928) p. 461.

in quoting this verse, fully recognized that it referred to Jesus Christ (1 Pet. 2:6). Christ is a "tried stone,"³³ both by the devil (Luke 4:1-13) and by men (Luke 20:1-38), and even by God (Matt. 27:46)—thus a stone of tested solidity to bear the vast superstructure of man's redemption. Thus His kingdom, of which "Zion" shall be the center, shall not fail, because it rests on Messiah, a firm, never-failing foundation (Matt. 7:24-27; 2 Tim. 2:19).

Christ is not only the stone upon which the foundation of his Kingdom rests, but also bears the title of "*chief corner stone*" which refers to a capstone or the main stone to join together two walls. As such it is a key stone necessary for the completion of an edifice. It was the *chief stone* which the Jews were to reject, as spoken of by the psalmist:

"The stone which the builders rejected has become the chief cornerstone" (Psa. 118:22).

It is made abundantly clear that this *chief corner stone* was and is Jesus Christ (Matt. 21:42; Acts 4:11; Rom. 9:33; Eph. 2:22; 1 Pet. 2:7). Thus the rejection by the "builders" was referred to after the deed of rejection had been consummated, and is still apparent to this day.

Stone denotes firmness, strength and security found in Christ — "*the shepherd and the stone of Israel*" (Gen. 49:24), where "*the stone of Israel*" is equivalent to "*the rock of Israel*" (2 Sam. 23:3; Isa. 28:16). Just as Israel recognized "*that God was their rock*" (Psa. 78:35), so now that rock is identified as Christ (1 Cor. 10:4). Christ was the *rock* that served as their *deliverer* (Psa. 18:2). As the Rock, Christ had always been with Israel to provide for their sustenance and support (Psa. 78:20 Exod. 15:24, 25; 17:6; Num. 20:8; John 4:13, 14). And as a "great rock" He would be a comfort to them wherever they went (Isa. 32:2).

33 A note in the Geneva Bible says the 'tried stone' is 'Christ, by whom all the building must be tried and upheld, Psa. 118:22, Matt. 21:42, Rom. 9:33.

Isaiah speaks of a time when Israel shall be delivered, and the ungodly nations punished, and so that all Israel would escape being burned up together with them, God gives one alternative: "*Let them take hold of My strength and make complete surrender to My protection, that they may make peace with Me!*" (Isa. 27:5).³⁴ The word 'strength' here (and in Isa. 25:4) is often rendered *refuge* and has definite messianic implications as a hope in Christ (Heb. 6:18).

It was prophesied that Christ was to "*stand and feed in the strength of the LORD*" (Micah 5:4). Jesus is God's "strength" or "refuge" which sinners must repair to and take hold of, if they are to have "peace" with God. Strength infers Messiah's ability to justify and make peace with God (Isa. 45:24-25; Rom. 5:1; Eph. 2:14).

The divine strength that was to aid Israel was vested in Christ (Rev. 5:12; 12:10). He is "*a strength to the poor, a strength to the needy in his distress, a refuge from the storm*" (Isa. 25:4). Christ, as the Rock, is "*the strength of our life*" so that we "*shall be afraid of none*" (Psa. 27:1).

In 1 Samuel 15:29, the prophet Samuel refers to Christ as "*the Strength of Israel*" who "*will not lie nor repent: for he is not a man, that he should repent.*" The 'strength of Israel' in the Hebrew means '*He that gives a victory to Israel.*' It is faith in Christ that gives us victory (1 John 5:4, 5).

In Psalms 110:2 Christ is referred to as a 'rod' or scepter of His strength:

The LORD shall send the rod of thy strength out of Zion saying:
rule in the midst of Thine enemies.

This psalm describes Christ coming to be vested with the reign of the Kingdom. In this capacity He acts as a

³⁴ *The Amplified Bible*, Zondervan Pub., 1987, p. 781.

rod of correction and punishment by which God's strength is known (Isa. 9:4-6; Jer. 48:17). The 'rod of strength' is also Christ's word of Truth which proceeds out of Zion to rule, instruct and judge (Isa. 2:3; 11:4; Rev. 19:5). As this rod and strength Christ will subdue and tread over God's enemies — "*Thou shall break them with a rod of iron*" (Psa 2:9). This is a role clearly assigned to Jesus Christ (Rev. 2:27; 12:5).

SHEPHERD

The shepherd concept is very prevalent in Scripture. God's people are called 'sheep' in Scripture, and a flock of sheep require a shepherd to guide and protect them, a role which God Himself had undertaken, as David stated: "*The LORD (Yahovah) is my shepherd; I shall not want*" (Psa. 23:1). After Israel was conquered and taken captive by Assyria, along with the impending doom of Jerusalem, Isaiah offered assurance to the people of their future restoration and salvation by their shepherd:

The LORD GOD will come . . . to feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.³⁵

Did God come to Israel as a shepherd to do these things? He did in the form of the man Jesus the Messiah. Christ is the "*good shepherd*" who "*gives his life for the sheep*" (John 10:11). He is not a new shepherd for their is "*one shepherd*" as their is "*one fold*" (John 10:16). Ezekiel confirms this:

And I will set up one shepherd over them [God's flock], and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.³⁶

35 Isaiah 40:10-11.

36 Ezekiel 34:23

The *Geneva Bible* has a note by 'servant David' which says: "Meaning Christ, of whom David was a figure, Jer. 30:9, Hos. 3:5."³⁷ Ezekiel was speaking of Christ as the Shepherd who will "feed" the sheep. Isaiah also spoke of God as a shepherd who "feeds" His sheep. To "feed" includes all of the functions of shepherding ---the leading, seeking, feeding, tending, caring, instructing and healing work which the flock requires (Psa. 23:1; 78:72; 80:1; Ezek. 34:2; Zech. 10:1). None but Christ provides for all this to be done with His people (John 21:15-17; Rev. 7:17).

As the "LORD GOD" comes as a shepherd "his reward is with him" (Isa. 40:11). Yet this was a role Christ was to exercise as Israel's shepherd (Rev. 22:12). It is the same shepherd and the same reward spoken of in both the Old and New Testaments.

To "carry" the sheep is applicable to Messiah's restoration of Israel, as sheep are scattered in all lands, and unable to move of themselves to their own land (Psa. 80:1; Jer. 23:3). Lest God's people should suppose that the "shepherd" described of by Isaiah is a mere man, a description of the shepherd in the next verse (Isaiah 40:12) is descriptive of God:

Who has measured the waters in the hollow of His hand. And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance, And the hills in a pair of scales?

Who else but God could do so? Therefore, the redemption and restoration of God's people was a work beyond human power. Thus it will be God as shepherd who will restore the sheep of Israel, for only He can do

37 The phrase also assures God will keep His covenant with David (2 Sam. 7:8-17), that the one whom David expected, that one Son, is to sit on the everlasting Davidic throne---the last, final and ever-serving shepherd Son, the Christ. Thus the peoples hope is to be centered on the only true and capable Shepherd, not on prefigurements, types, and predecessors.

those things described and restore or lead them back (Job 28:25; Prov. 30:4; 1 Pet. 2:25).

Christ is not a secondary shepherd next to God, but acts as God in this office for He is regarded as "that *great shepherd* of the sheep." This is a role He attained "through the blood of the everlasting covenant" (Heb. 13:20). Peter refers to Christ as "the *chief Shepherd*" (1 Pet. 5:4). There is none above Him in the office of Shepherd. As the "anointed," Christ gained the role of Shepherd, which was a function of an anointed king (Psa. 78:70-72).

SON OF MAN

In Daniel's vision of the four beasts, he foresees not only the future oppressive empires that would have dominion over the earth, but sees also the Messiah, Jesus Christ, who was to come and undo their evil power, and ultimately to establish a kingdom of righteousness that would never fade away. When the last beast "was slain, and his body destroyed," (but the lives of the other beasts "were prolonged for a season and time"), Daniel sees the following:

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given Him [the Messiah] dominion and glory and a kingdom, that all people, nations, and languages might serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which will not be destroyed. (Dan. 7:13-14).

Here Christ is seen not only as King of Israel but as Head of creation and a restored earth. This corresponds to the ancient theme in the book of Genesis—the seed of the woman [Messiah] crushing antichrists, or the seed of

the serpent. The beast ascends from the sea (Dan. 7:2; Rev. 13:1); the Son of Man descends from "heaven" (Matt. 26:64) which, along with the phrase "on the clouds" suggests a divine person has appeared. He is not a man, but has "the appearance of a man" (Dan. 8:15).

The serpent is the representative head of the beast and all that is bestial. Man, by following the serpent, has become bestial. God must, therefore, become man, so that man may cease to be beastlike. Whoever rejects God in this role as man will be judged by the Son of man just because he is the Son of Man (John 5:27). Regarding the phrase 'one like the son of man,' the *Geneva Bible* translators noted:

Which is meant of Christ, who had not yet taken upon him man's nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest figures of his divinity.

The title 'Son of man,' as applied to Messiah, is always associated with His coming. Thus the title implies at once His *lowliness* and His *exaltation*, in His manifestations as *the Representative man*, at His first and second comings respectively (Psalm 8:4-8; Matt. 16:13-16; 20:18).³⁸ The title 'son of man' is frequently applied to Jesus indicating His humanity just as the 'Son of God' denotes His divinity.

OTHER NAMES & OFFICES

There are many other names, titles and offices of Jesus Christ in the Old Testament which will not be commented on. The following is a list of such references, allusions and symbols of Christ that are found in the Old Testament.

³⁸ Jamieson, Fausset, Brown, *A Commentary on the Old and New Testaments*, Zondervan Pub., 1928, Vol. I, p. 569.

Anointed	Psa. 2:2; Acts 10:38
Arm of the Lord	Isa. 51:9; 53:1; John 12:38
Bread (Manna)	Ex. 16:4, 12, 15; John 6:31-35
Covenant	Isa. 42:6; 49:8; Acts 13:47; Gal. 3:17
Creator	Prov. 8:27-30; Col. 1:13-17; Heb. 1:1-2
Desire of all nations	Hag. 2:7
Elect	Isa. 42:1; 43:10; Matt. 12:18
Fountain	Zech. 13:1; Heb. 9:14
Glory of God	Isa. 40:5; Matt. 16:27; John 12:41
House of God	1 Chr. 22; 28; 2 Chr. 2; Col. 1:19; Rev. 21:22
Husband	Hos. 2:7; Isa. 54:5; Matt. 9:15
I Am	Exod. 3:4; John 8:58
Israel	Isa. 49:6; Jer. 14:8
Lamb	Gen. 22:8; Isa. 53:7; John 1:29; Rev. 5:6
Man of Sorrows	Isa. 53:3
Messenger of the Covenant	Mal. 3:1
Plant of Renown	Ezek. 34:29
Sanctuary	Isa. 8:14
Seed of the woman	Gen. 3:15
Servant	Isa. 42:1, 19; 49:7; 53:11; Philip. 2:7
Shield	Gen. 15:1
Shiloh	Gen. 49:10
Star and Scepter	Num. 24:17
Veil	Exod. 26:31-34; Lev. 4:6, 17; Heb. 10:20
Wall of fire	Zech. 2:5
Water	Exod. 17:1-7; John 4:14
Wisdom	Prov. 8:12; 1 Cor. 1:24
Wonderful	Isa. 9:6; 28:29

PROPHECIES AND PROMISES OF CHRIST IN THE OLD TESTAMENT

In the Old Testament God had given many prophecies of blessings, punishments, future events and things He would do, and the greatest of these prophecies surround the coming of a Messiah. That the identity of the Messiah would be clearly known and to avoid any claim by a false Messiah, many signs and prophecies were given in the Old Testament that would identify the Messiah and support His authority.

Thus, the one who was to be "the hope of Israel, and the savior thereof in time of trouble" (Jer. 14:8; Acts 28:20), was to be identified by numerous infallible proofs of identity.

In light of the ultimate role of the Messiah in God's plan it necessitated that He be a frequent topic in prophetic messages. In fact, the main and central message of prophecy in the Old Testament is that of the messianic message. We encounter time and again promises, stories, and revelations that a second Adam of Abraham's seed and of David's royal family would come as a royal King, Servant and Savior and perform his royal service.

A careful study of the following Old Testament prophecies will convince, beyond question, that only one person in all the universe can fit into the prophetic details and signs given, and that was Jesus Christ of c. 30 A.D.

BORN AT BETHLEHEM OF A VIRGIN

The Old Testament book of Micah prophesies not only the capture and ruin of Jerusalem and its partial restoration, but also of the coming and reign of Messiah. The fifth chapter tells of His birth in Bethlehem:

But as for you, Bethlehem Ephrathah, Too little to be among the thousands (of clans) of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity (Micah 5:2).

The town of Bethlehem Ephrathah, so called to distinguish it from Bethlehem in Zebulun, was so insignificant in size and population that in Joshua 15:21, etc., it is not even enumerated among the cities of Judah. Though 'little' in worldly importance, *it was not to be the least*, but in fact the very greatest among the 'thousands' of tribal habitations, for out of it shall come Messiah (Matt. 2:6). God chooses the 'little' things of the world to eclipse in glory its greatest things.¹ Little Bethlehem thus became great only by way of being the birth place of Messiah as foretold in the Old Testament (John 7:42).²

The following verse (Micah 5:3) also alludes to Mary giving birth to Messiah — "*until the time that she which travails has brought forth.*" In this verse, the birth or appearance of Messiah as Israel's redeemer synchronizes with Israel's deliverance from her long travail pains of sorrow and bondage.

The birth of Christ by a virgin was given by God to Micah's contemporary, Isaiah, as one of the signs of the Messiah:

1 Judges 6:15; John 1:46; 1 Corinthians 1:27, 28.

2 When King Herod asked the chief priests and scribes where the Messiah was to be born, they answered without hesitation, "In Bethlehem of Judea: for thus it is written by the prophet" (Matt. 2:5).

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.³

This passage most obviously receives its fullest, most appropriate, and exhaustive accomplishment in Messianic events. Isaiah utters this prophecy to the house of David rather than to the prophet's son, and "virgin" applies, in its simplest sense, to the Virgin Mary, rather than to the prophet's wife who ceased to be a virgin when she "conceived."⁴ This Old Testament verse was so understood by the Apostle Matthew (Matt. 1:22, 23).

The word "sign" used by Isaiah is *owth* in the Hebrew,⁵ has reference not to an ordinary sign, but to a miraculous sign of a supernatural nature. The same word is translated "miracles" in Num. 14:22 and Deut. 11:3. The birth of the Messiah by a virgin was a sign miraculous in character.

In Jeremiah 31:22 is also found reference to the birth of the Messiah in stating — "For the LORD has created a new thing in the earth, A woman will encompass a man." Some have tried to make the 'woman' the 'church,' but the early Christian fathers had unanimously interpreted it of *the Virgin Mary compassing Christ in her womb*.⁶ By this verse God is showing how Israel's "deliverance from Babylon shall be a figure of their deliverance from sin, to wit, by Jesus Christ, whom a woman should conceive and bear in her womb" (*Geneva Bible*, note).

3 Isaiah 7:14.

4 Jamieson, Fausset & Brown, *Commentary on the Whole Bible*, Vol. I. Zondervan, 1928, p. 437.

5 Strong's Exhaustive Concordance, O.T. # 226.

6 Jamieson, op. cit., p. 539. The writers of this commentary say this view is favored for numerous reasons; such as the word 'created' implies a Divine power put forth in the creation of the body of the Virgin's womb by the Holy Ghost for the second Adam, such as was exerted in creating the first Adam. And the phrase 'a new thing,' is something unprecedented, an extraordinary mode of generation, one conceived without man.

TIME OF MESSIAH'S APPEARANCE

That all would know when to expect the Messiah God made known to his prophet Daniel the specific time at which He must come. The sign given was as follows:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (Messiah).

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.⁷

Daniel's remarkable prophecy of the "SEVENTY WEEKS" fixes the time of the coming of Messiah with absolute certainty. Seventy weeks means *seventy sevens* or *seventy heptads* and thus signifies seventy seven year periods which is 490 years. This Messianic time relates to the Sabbath cycle of Israel's history (Lev. 25:8).

The starting point in this time period is "*from the going forth of the command*" to rebuild *Jerusalem*, not the rebuilding of the temple as given by Cyrus in Ezra 1:2; 6:3, 14. The edict for repairing the city was given to Ezra from Artaxerxes Longimanus in the seventh year of his reign (Ezra 7 & 8).⁸ This edict was given about 458 B.C.⁹ The time given from that time until the Messiah is "seven weeks, and threescore (60) and two weeks," which is 69 weeks or 483 years. This places the time of the Messiah around 26 A.D, which was the time of the baptismal anointing of Christ. The Messiah had to exist at this time,

7 Daniel 9:24, 25.

8 *The Popular & Critical Bible Encyclopedia*, (1908) Vol. III, p. 1559.

9 J. Barton Payne, *Encyclopedia of Biblical Prophecy*, Harper, 1973, p. 371.

and it corresponds exactly with the start of Christ's public ministry. The 70th week is not a future seven year period of "*great tribulation*" when an "*anti-christ*" appears, but occurred after the 69th week about 2000 years ago.

DESCENDED FROM A SPECIFIC FAMILY

It is but logical that the Redeemer and Savior of Israel should come from the same lineage as people He was to redeem---that is, of the Hebrew race, descended from Adam, Eber, Shem, Abraham, Isaac and Jacob. Christ's lineage from this stock is clearly laid out in the Gospels (Matt. 1:1- 17; Luke 3:23-38).

The first reference to Christ's lineage is made in Genesis 3:15 as the "seed of the woman" which would eventually "bruise the head" of the serpent. He thus would be a descended of Eve.

In Genesis 49:10 the Messiah, which is designated as 'Shiloh,' was to be of the tribe of Judah. This is affirmed in Isaiah 11:10 and Romans 15:12, which declare the Messiah to be of the 'root of Jesse.' In the book of Numbers we find recorded these verses alluding to Christ's lineage:

There shall come a Star out of Jacob, and a Scepter shall rise out of Israel,

Out of Jacob shall come he that shall have dominion,¹⁰

These prophetic verses denote some eminent ruler, which in a sense are applicable to David, but are particularly and pre-eminently applicable to the Messiah that would come from the line of David, a descendant of Jacob. Christ is prophesied in the Old Testament as the one descended from David who would restore and inherit his throne forever (2 Sam. 7:12, 13, 16; Heb. 1:8).

¹⁰ Numbers 24:17, 19.

Christ then was to be of the royal lineage of Judah who possessed the ruling birthright (1 Chron. 5:2; Heb. 7:14; Rev. 5:5). David became the heir to the royal title, a title which was promised to be vested in a certain one of his descendants—that being *Jesus the Messiah* (Isa. 9:7; 11:1; Jer. 23:5-6; Amos 9:11; Rom 1:3, 4; Acts 13:23).

The passage of Gen. 49:8-10, presents the single idea of royalty. It was assured One would descend from Judah with the necessary authority and power to function as royal mediator doing battle against all forces of evil. The varied references to a lion depict this clearly. The lion was the pre-eminent one in the animal world—the king of the forest. Christ is "*the Lion of the tribe of Judah*" (Rev. 5:5), and is the king that God "*will raise unto David*" (Jer. 23:5).

The royal seed line had been threatened by satanic action ever since the first hours of Adam's existence. God had protected and preserved it. Constant attacks continued against it, both from without and from within the royal lineage especially against its King and Messiah.

It was thus to be a certain and unchangeable sign that Christ would be from the lineage of Jacob and David. No other people or race could be expected to produce the Messiah, "*For the LORD has chosen Jacob to himself, and Israel for his peculiar treasure*" (Psa. 135:4).

HIS PASSION OR SUFFERINGS

The trials and sufferings that were experienced by Christ were foretold as far back as Genesis 3:12, where it was said that the seed of the serpent shall "bruise his heel." The serpent was to wound the very heel that crushes him; and so its seed would be permitted live for a time to afflict the humanity of Christ, and bring suffering and persecution on His people.

The 53rd chapter of Isaiah describes in detail the vicarious sufferings that the Messiah would undergo:

He is despised and rejected of men; a man of sorrows,
Surely he has borne our griefs, and carried our sorrows: yet
we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised
for our iniquities: the chastisement of our peace was upon him;
and with his stripes we are healed.¹¹

It was the role of Christ to bear the afflictions and sorrows of His people and serve as the focal point of them. These verses were quoted by Matthew in reference to Christ, stating ---- "*He Himself took our infirmities, and bare our sickness*" (Matt. 8:17). That He was to be "wounded" means a bodily wound, not merely mental sorrow, as it literally means 'pierced.' This is minutely accurate of Messiah's fate, whose hands, feet, and side were pierced or wounded (Psa. 22:16; Zech. 12:10; John 19:34-37; 20:25).

Zechariah also had much to say of the Messiah including His fate of suffering and physical affliction.

And one shall say to him, What are these wounds in your hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.¹²

The first verse quoted perfects the type of Messiah, who is condemned as a false prophet, and pierced with "wounds between His hands." Thus the transition to the direct prophecy of Christ in the next verse is natural. The passage describing the affliction Christ occurs when the

¹¹ Isaiah 53:3-5. It was also said that He would exhibit patience and silence under suffering, Isa. 53:7; Matt. 26:62-63; 27:12, 14.

¹² Zechariah 13:6-7.

sword will 'smite the shepherd' and it was cited by Christ as referring to Himself (Matt. 26:31, 32).

The Psalms indicate that Christ would bear shame and reproach from the acts of His accusers and persecutors. It was said He was to *"become a reproach unto them: when they looked upon me they shaked their head"* (Psa. 109:25; 22:7-8). The evangelists, seeing Christ suffering at the hands of His tormentors, did not hesitate to quote these psalms as prophecies of His sufferings (Matt. 27:39; Mark 15:29).

The Old Scriptures had quite often alluded to or prophesied about the sufferings and mistreatment Christ would undergo. The following highlights other examples:

He was to be scourged and
struck on the cheekIsa. 50:6; Mic. 5:1; John 19:1; Matt. 26:67
Would be spat uponIsa. 50:6; Matt. 26:67; 27:30; Mark 14:65
To be mocked, ridiculed and
verbally abusedPsa. 22:7; Matt. 27:39-43
When on the cross would be
given gall for meat and vinegar
to drinkPsa. 69:21; Matt. 27:34

HIS DEATH

That the Messiah would die at some point in time was clearly prophesied by Daniel —"And after threescore and two weeks shall Messiah be cut off" (Dan. 9:26).

In the Passion week described in Daniel His being "cut off" connects with the destruction of the city, as a cause and effect (Matt. 21:37-41; 23:37, 38; Luke 21:20-24; 23:28-31). Isaiah also relates a similar fate for the Messiah:

By oppression and judgment He was taken away: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken.

And his grave was assigned to be with the wicked, yet he was with the rich in his death; because he had done no violence, neither was any deceit in his mouth.¹³

The phrase 'cut off' implies a *violent death* as in Daniel 9:26. Christ was taken away bound (John 18:24), and eventually cut off from life by the oppression of an unfair legal trial and judicial sentence—i.e., He was *stricken* to His death. Christ's persecutors intended, by crucifying Him with two thieves (Matt. 27:28), that He should have His grave "with the wicked" (Cf. John 19:31). The denial of an honorable burial being accounted a great disgrace. Yet despite their plans, it was of God that two rich men would honor Christ at His death, Joseph of Arimathea and Nicodemus (Matt. 27:57; Mark 15:43-46; John 19:39-40). Christ's death and intended disgrace were unwarranted, for he had done no *violence* or sinful thing and had no *deceit* in his mouth (1 Peter 2:20-22; 1 John 3:5).

By Christ's crucifixion the prophecy of Genesis 3:15 that the seed of the serpent (Jewish Pharisees) would bruise the heel of the seed of the woman (Christ) was fulfilled. But also fulfilled was the fact that Christ bruised the head of the serpent by His death and resurrection. The original plans and order God established with Adam and foiled by the acts of the serpent were restored by Christ.

RESURRECTION & ASCENSION

In Psalm 16, which relates to Christ, is a depiction of His sufferings and victory over death and the grave, including His subsequent exaltation at the right hand of God. The Psalm assured that Christ, God's 'Holy One,' would not remain in the grave:

¹³ Isaiah 53:8, 9.

For Thou wilt not leave my soul in hell (the grave); neither wilt Thou allow Thy Holy One to see corruption (Psa. 16:10).

Peter, in his Pentecost sermon (Acts 2:27), said that David as a prophet foresaw and spoke of the resurrection of Christ when he sang the words of this psalm. Unlike David, Christ did not see corruption, that is, His body did not "undergo decay."¹⁴ Christ was resurrected out of the grave before this could occur (cf. *Geneva Bible*). Verse 11 states, "*You will show me the path of life.*" One exposition on this is, "Raised from the dead, he shall die no more, death has no more dominion over him."¹⁵

The ascension and exaltation of Christ is also clearly referred to in Psalm 110:1, where God speaks saying: "*Sit at my right hand, until I make Your enemies Your footstool.*"¹⁶ His exaltation to the 'right hand' of God is brought about by His ascension, both of which logically implies His resurrection. The term 'risen' is always meant His resurrection (Luke 24:6, 34).

The Old Testament was also to provide for an example or sign of His death and resurrection. When the scribes and Pharisees asked Christ for a sign as to who He was, He referred to the book of Jonah stating:

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.¹⁷

The personal experiences and miraculous fate of Jonah were to serve as a sign of Christ's death and miraculous

14 See New American Standard Bible, note.

15 Jamieson, Fausset & Brown, *A Commentary on the Whole Bible*, p. 351.

16 The explicit application of this Psalm to Christ, by Him (Matt. 22:42-45) and by the apostles (Acts 2:34; 1 Corin. 15:25; Col. 3:1; Heb. 1:13), and their frequent reference to its language and purport (Eph. 1:20-22; Philemon 2:9-11; Heb. 10:12, 13), leave no doubt of its purely prophetic character.

17 Matthew 12:40; also Matt. 16:4; Luke 11:29-30; Jonah 1:17.

resurrection from the grave on the third day, just as "*He will raise us up on the third day*" (Hos. 6:2) . The ascension of Christ and the conquest of the Kingdom under Him is typified by the restoration of the the Ark of the covenant, and thus God's presence, to the tabernacle, after which a great victory was brought to Zion (Psa. 68:18). When the Ark (and thus God) was ascended to the tabernacle, God's foes were taken into "captivity." Thus the Apostle Paul uses this psalm to speak of Christ's ascension to His place of enthronement, leading many captives (Eph. 4:8).

HIS RETURN OR SECOND COMING

A much talked about subject in Christian circles is the literal return of Christ, or His second "*advent*" which ushers in the "*millennium*."¹⁸ To perhaps shed some light on this subject we will see what the Old Testament says about a 'return,' or 'coming' as this information is often overlooked by most. The book of Isaiah states the following regarding a coming of the Lord:

Behold, the Lord GOD will come with might, and His arm will rule for Him. Behold, His reward is with Him, and His work before Him.¹⁹

The declarations 'Behold' and 'will come' provide especially strong indications of God coming again to His people. But coming not as He did to the prophets nor as He truly is, but as He first appeared as the Messiah in visible form. He comes here not to help or save but to judge because when he comes "*His reward is with Him,*" and His 'work,' or rather, *the recompense which he gives for work*, 'is before Him.' Christ said the same of Himself:

18 As these two highlighted words are not found in Scripture, it should make one skeptical as to what is popularly taught on this subject.

19 Isaiah 40:10. See also Malachi 3:1 for similar wording.

"For the Son of man shall come in the glory of his Father with his angels (saints); and then He shall reward every man according to his works" (Matt. 16:27).

The verses in Isaiah then directly correlate God's 'might' and 'arm' with the person Jesus Christ and His divine mission of judgment on His return (Rev. 22:7, 12).

Another Old Testament passage which is indicative of Christ's appearance is that of Zechariah 14:4, 5:

And his feet shall stand in that day upon the mount of Olives, and the LORD my God shall come, and all the saints with Him."

That this appearing by God would actually be Christ is made plain by the New Testament writers:

When Christ, who is our life, shall appear, then shall you also appear with him in glory.²⁰

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.²¹

And then shall appear the sign of the Son of man in heaven: and then shall all the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.²²

Christ brings glory to the saints or His followers by the judgment which He renders when He appears. The glory of His judgment becomes the glory of the saints as they are vindicated and exalted while their oppressors are destroyed. This in a sense occurred in His return when He brought about the destruction of Jerusalem in 70 A.D., a probable precursor to another judgment of a grander scale at some future time.

This appearance or *return* which brings about judgment was in fact long ago known and preached by Enoch:

20 Colossians 3:4.

21 1 Thessalonians 4:14, 15.

22 Matthew 24:30. Also Matt. 26:64; Mark 13:26; 14:62.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousands of his saints, To execute judgment upon all.²³

God's appearing with His saints and in bringing judgment is the same as Christ's return, and can only be so because Christ is the actual manifestation of God. In fact when Jesus, in Matthew 24:30, referred to Himself "coming in the clouds," it was another way of stating to the disciples that He was in the role of Yahovah in the Old Testament.²⁴ In referring to the numerous references to this return in Scripture, the *Amplified Bible* states:

The second advent of Christ is the coming of God to earth—hence the emphasis placed upon it in the Scriptures. It is heralded not just once, but many times—plainly, without opportunity for misinterpretation, such as in Deut. 30:3; Zech. 14:3, 4; Matt. 16:27; 24:3-39; 25:31; 26:64; Luke 21:25-28; Acts 1:9-11; 1 Cor. 1:7-8; 4:5; 1 Tim. 6:14; 2 Tim. 4:1; Heb. 9:28; Titus 2:13; 1 John 2:28; Rev. 3:11; 16:15; 22:7, 20.²⁵

Zechariah 14, which speaks of "the Mount of Olives" as the place of Christ's ascension and also the prophetic place of His return, describes the destruction and judgment against Jerusalem. From both the Old and New Testament it is made clear that the primary purpose of the return, or "second advent" of Christ as it is popularly called, is to execute judgment. The 'return' is not to set up the Kingdom, for it existed during His time.²⁶ It is not to rapture Christians out of tribulation or to take them

23 Jude 1:14, 15.

24 A cloud or clouds is practically synonymous with the presence or appearance of God, or with His 'coming down' or 'descending,' i.e., Exod. 13:21; 16:10; 19:9; 24:16; 34:5; Num. 11:25; 12:5; Deut. 31:15; 1 Kings 8:10-11; 2 Chron. 5:13-14; Isa. 19:1; Lam. 2:1; Ezek. 10:3-4; Dan. 7:13.

25 *The Amplified Bible*, Zondervan Pub., 1965, p. 1065.

26 Christ told the Pharisees not to watch for the Kingdom of God, for it is 'in your midst' (Luke 17:20, 21). The Kingdom was then 'at hand' (Matt. 3:2; 4:17; Mark 1:15). Some living at Christ's time would see the Kingdom (Mark 9:1). The Kingdom is eternal 2 Sam. 7:13, 16; Psa. 145:13; 2 Pet. 1:11; it was not to stop or be destroyed (Dan. 2:44, 45; 4:3; 7:14).

to heaven, for only the wicked are to be removed from the earth.²⁷ His return is not to reign as king in the Kingdom, for that was achieved after His resurrection.²⁸ He is not waiting to return to establish God's order, carry out His laws or set the world right, for He has placed servants here to do this.²⁹ Rather His return or second appearance is predicated upon rendering judgment, punishment and rewards (Dan 12:2-3; Matt. 25:31-33; John 5:25-30; Rev. 20:12-15; 22:12).³⁰

The scope and purpose of Christ's second appearance, like His first appearance, has often been misconstrued by the masses. In His first appearance the people, due to the influence they received from the Jewish Pharisees, often looked to the Messiah as a *temporal* Savior or King, rather than what He then was.

These carnal-minded persons were spoken of in Malachi 3:1, who, like Christians today, "seek" and "delight in" the coming of the Lord, thinking He will restore Israel to its proper place as first of the nations; yet He "shall suddenly come," not as a Restorer of Israel temporally, but as a consuming *Judge* against Jerusalem (Amos 5:18-20). The 'suddenly' implies the unpreparedness of the people who, to the last of the siege, were expecting a temporal deliver, whereas a destructive judgment was about to destroy Jerusalem (c. 590 B.C.). So skepticism shall be rife before Christ's second coming.³¹

27 "The righteous shall never be removed: but the wicked shall not inherit the earth" (Prov. 10:30). Also Matt. 13:40-43.

28 Ephesians 1:19-22.

29 A King would not personally do this type of dirty work, but rather delegates it to his subjects (Luke 19:27). The King (Christ) told His subjects to keep His commandments (John 14:15), which is required to be a part of the Kingdom (Matt. 7:21). It is the saints who are to possess, manage and control the Kingdom (Ex. 19:6; Dan. 7:18, 22, 27; Rev. 5:10).

30 Christ said He is always with us (John 14:18-20), and thus the saints aid in judgment and execution of it (1 Cor. 6:2-3).

And indeed it was with the second destruction of Jerusalem in 70 A.D. The Messiah came not as the 'Jews' expected, to restore the nation's grandeur, but to subject their principles to the fiery test of His heart-searching truth (Matt. 3:10-12), and to destroy Jerusalem and their religious order after they had rejected Him. As Amos stated, this coming of the Lord is not a desirable time.

Thus the mistaken belief of Messiah's return to physically set up a kingdom or to literally save people from destruction is an ancient doctrine of a Jewish worldly mindset, as one Bible Encyclopedia explains:

The Jews supposed that the Messiah at his coming would reign as king upon the earth, and would reside at Jerusalem. . . . This notion was taken up by many of the Judaized Christians: Jesus had not yet appeared as an earthly king, and these persons were unwilling to abandon an expectation which seemed to them so important. They therefore allowed themselves to hope for a 'second advent' of Christ to establish an earthly kingdom, and to this they transferred most if not all of that which in their unconverted state they had expected of the first. The Apostles generally seem to have entertained this notion till after the ascension of Christ and the outpouring of the Holy Spirit, whereby they were instructed in the higher verities and mysteries of the Gospel;³² but that they then abandoned it, and expected no other coming of Christ than that at the judgment of the world, appears clear from 1 Cor. xv and other passages. The fact that these Jewish notions had taken deep root in the minds of many Christians, even in the 'Apostolical age, is manifest from their questions and responses, Acts 1:6.³³

The true coming or return of Christ is not what the carnal mind wanted, thus new or revised doctrines

31 Jamieson, Fausset & Brown, *A Commentary on the Whole Bible*, Vol. I, Zondervan, 1928, p. 739.

32 When Christ appeared to the disciples after His resurrection they asked Him: "Lord, will you at this time restore again the kingdom to Israel" (Acts 1:6), thinking of a physical kingdom as under David and Solomon.

33 *The Popular & Critical Bible Encyclopedia*, Vol. II, Howard-Severance Co.: Chicago, 1908, 'Millennium,' p. 1163.

developed causing Christians to look for something that has already occurred. Whatever the manner of a return and judgment at the end of the world might be it has no bearing on us waiting for a return of Christ. The Bible gives us no such instruction. It is enough to say that a return of Christ and ensuing judgment is clearly stated in the Old Testament, and the context of the passages along with His power of judgment strongly convey His divine character.

OTHER PROPHECIES OF CHRIST

There are numerous other references, allusions, figure types, descriptions, promises and prophecies concerning Christ or Messiah throughout the Old Testament. Many of these were to serve as a sign of the Messiah to come.

Will make a new Covenant
with Israel Jer. 31:31, 32; Dan. 9:27; Heb. 8:8-10

To be a priest of the order of
Melchizedek Psa. 110:4; Heb. 7:21

A messenger sent (John the
Baptist) to prepare His way Isa. 40:3-5; Mal. 3:1;
Matt. 3:3; Lk. 1:17

Will arrive in Jerusalem riding
upon a donkey Isa. 62:11; Zech. 9:9; Matt. 21:5

He would restore sight to the
blind, make the lame walk, give
hearing to the deaf and speech
to the dumb Isa. 35:5; Matt. 11:5

Will be anointed with
the Spirit Psa. 45:7; Isa. 11:2; 61:1;
Matt. 3:16; Acts 10:38; John. 3:34

Be meek and compassionate Heb. 9:28; Isa. 42:2-3; Matt. 12:15-20

Will come to Zion (Jerusalem)
to minister Isa. 59:20; Zech. 9:9; Matt. 21:5; Rom. 11:26

He will make His sayings in
 parablesPsa. 78:2; Matt. 13:35

To preach the gospel to the
 poor and proclaim liberty to the
 captivesIsa. 61:1; Luke 4:18, 19

Christ would be despised, hated
 and rejected by the JewsPsa. 69:4; Isa. 49:7; 53:3
 John 15:18, 24-25; 8:59

The rejected Christ to be the
 head of His churchPsa. 118:21, 22; Isa. 28:16; Matt. 21:42

Civil & Religious leaders would
 conspire against ChristPsa. 2:1-3; Luke 19:14; Acts 4:27

Ministry and Apostles to come
 mainly from Galilee (Naphtali &
 Zebulun)Isa. 9:1-2; Deut. 33:18-19; Psa. 68:27-28
 Matt. 4:12-23; Acts 2:7

Will come into the temple Mal. 3:1; Luke 2:27; Matt. 21:12

Judas Iscariot to betray Christ.....Psa. 41:9; John 13:18-21

Betrayed for thirty pieces of
 silverZech. 11:12-13; Matt. 26:15; 27:3, 7

False witnesses used against
 Christ at His trialPsa. 35:11; 109:2; Matt. 26:59
 Mark 14:56, 57

His enemies were to divide His
 garments and cast lots for His
 vesturePsa. 22:1, 16, 18; Matt. 27:35, 46

Not a bone of Him was to be
 brokenEx. 12:46; Num. 9:12; Psa. 34:20; John 19:33, 36

Was to be numbered with the
 transgressors.....Isa. 53:12; Mark 15:28; Luke 22:37

Disciples and followers to
 forsake HimPsa. 69:8; Isa. 63:3
 John 1:11; 7:3, 5; Matt. 26:56

Forsaken by GodPsa. 22:1; Matt. 27:46

DIVINE ROLE AND CHARACTER OF CHRIST IN THE OLD TESTAMENT

This chapter may help to unravel some of the mysteries of the Bible. In studying into the Divine role and character of Christ in the Old Testament we start to develop an understanding of the "mystery of God" (1 Cor. 4:1), "the mystery of the kingdom of God" (Mark 4:11), "the mystery of Christ" (Col. 4:3), and the mystery of the "Godhead" (Rom. 1:20). These *mysteries* are very much related and the understanding of one helps **unveil the mystery** of another. Yet they have not always been understood. Some of them were hidden from past generations:

Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints.¹

Just as the Old Testament prophets had revealed and made known certain mysteries, so did Jesus Christ reveal many mysteries which also "were kept secret since the world began" (Rom. 16:25-26). Thus the Old Testament helped to reveal many mysteries but it was not until Christ's ministry and teaching that we were able to understand many other things. An examination of Old Testament Scripture can now give us a better and fuller understanding of who Jesus Christ is and the true nature of His divine character.

¹ Colossians 1:26

Some of the divine roles and characteristics of Christ have already been revealed through the names, titles and offices and prophecies of Christ previously covered. This chapter covers a more specific and in-depth study of the true nature of Christ as revealed in the Old Testament.

GOD, MIGHTY GOD, FATHER

The Old Testament has some definite allusions and references to Jesus being the God of Israel or Yahovah, both in future and present tense. For as Christ stated Himself to the Pharisees: "*Assuredly I say to you, before Abraham was born, I am.*"² Many Bibles cross-reference this verse to Exod. 3:14 and Isa. 43:13, where God refers to His eternal name as "I Am." As used by Christ it means "I exist," and the inference is not that Christ came into existence before Abraham did, but that He never *came* into being at all, but *existed* before Abraham had a being and before creation, as in John 1:1; 17:5, 24; Col. 1:17. Thus both the burning bush and Jesus were God, not two different Gods, but one and the same God appearing in different forms at different times.

In proclaiming the great expectations of Israel, Isaiah stated Christ's role and character as God the Father.

For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end.³

The fact that Christ is the Everlasting Father marks Him as "Wonderful," because of the remarkable and miraculous truth that He is the "Child," and yet is the "everlasting

2 John 8:58.

3 Isaiah 9:6-7.

Father." It is part of the "mystery of God." This event was to be one of the many "wondrous things" or "works" which the *God of Israel* does for His people (1 Chr. 16:9; Psa. 72:18; Jer. 21:2), that is to say, to reveal Himself to His people (Matt. 11:27; Luke 10:22; Rom. 1:16; Philip. 3:15); which He did do in the image of Christ.

Christ is referred to as the "Mighty God" who, in Isaiah 9:6, will bear the entire government upon his shoulders. As the "King of Glory" Christ is the "Lord strong and mighty in battle" (Psa. 24:8-10). In Isaiah 10:21-22 Christ is the "Mighty God" to which the remnant of Jacob would return to and be saved, as this was performed by Jesus (Rom. 9:27; 1 Pet. 2:25). In Isaiah 54:5, Jesus Christ is described as Israel's "Redeemer" and "Maker," who is described as "*the God of the whole earth.*"

These great feats and titles could only be ascribed to the one and only God — "*the great God* and our Savior Jesus Christ" (Titus 2:13). The expression 'great God,' as applied to Christ in this verse refers to the glory of His appearing; just as 'the true God' is predicated of Christ (1 John 5:20). The phrase 'great God' occurs often in the Old Testament. In Deuteronomy 7:21 & 10:17, it is predicated of Yahovah, who, as Israel's manifested Lord, led them through the wilderness. Christians now look to Christ as the manifestation of God in His glory and guidance.

In Daniel 7:13 the title "Ancient of Days" is applied to the Father; but in verse 22 it is applied equally to the Son — "*Until the Ancient of Days came.*" The Father 'sends' but is never said to "come," it is only the Son who *comes*.⁴ Here we have some of the different qualities and functions of two different offices of God — Father and Son. The Father is not God *per se*, but is an office or function of God,

4 Jamieson, *A Commentary on the Whole Bible*, Zondervan, 1928, p. 635.

just as the Son describes another office and title of God. Likewise, the Shepherd, the Husband, the King, the Messiah and the Lord are not gods or separate persons, but refer to different names, titles and offices of the one and only true God—*Yahovah*. As these names and offices are used in the Divine sense they can apply to no other than God as such and can be used by no other.

The oneness of the 'Father' and the 'Son' or Christ are prevalent throughout Scripture. The Bible does not say there are two or three persons or gods in the Godhead, but makes it clear there is only one:

- In that day there shall be one LORD, and his name one (Zech. 14:9).
- Have we not all one father? has not one God created us? (Mal. 2:10).
- The Lord our God is one Lord (Deut. 6:4; Mark 12:29).
- There is none other God but one (1 Cor. 8:4).
- Now the mediator is not a mediator of one, but God is one (Gal. 3:2-0; 1 Tim. 2:5).

Christ made it clearly known that He "and the Father are one" (John 10:30). He also told Philip that, "he that has seen me has seen the Father" (John 14:9). This is so only because Jesus "is the express image of God's person" (Heb. 1:3). The word 'person' here in Greek is the same word for 'substance' in Hebrews 11:1.⁵ Thus Christ represents God's substance, "*For in him dwells all the fullness of the Godhead bodily*" (Col. 2:9).

The "Father, Son, and the Holy Spirit" (Matt. 28:19) are not three separate distinct persons, but represent three of many different offices in the Godhead. This is different from the orthodox "Trinity" doctrine, which ascribes three persons or gods in the Godhead. The only place in the

5 Strong's Exhaustive Concordance, N.T. # 5287.

whole Bible that directly speaks of three in this context is 1 John 5:7, which states:

For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one.

The verse leaves out the Son and uses "the Word" instead. Notice they are not three entities but "are one," i.e., one in the Godhead. In this context the verse could have rightly included the Son as well as the Messiah, the Prophet, the Shepherd, the Pillar of Fire, the Lord or the Mediator. These are not different entities or deities but different titles and offices in the Godhead. And there are not just three offices but many. They each represent the *image* and substance or *person* of God.

When these different offices and titles along with their different roles and characteristics are employed in Scripture, it sometimes gives the impression of two or more different persons. However, The Bible says there is *one* person in the Godhead, the Everliving Yahovah.

This is the *mystery of the Godhead* which has long caused debate regarding the divine nature of Christ. In fact, the times when the Jews displayed their greatest rage against Christ, causing them to pick up stones to stone Him, were the times when Christ inferred He was God:

The Jews answered him, saying, "For a good work we do not stone you, but for blasphemy; and because you, being a man, make yourself out to be God."⁶

Christ possesses many of the names and offices used of God in the Old Testament, in fact the name 'Christ' is actually a title and office of God. Thus Christ appears in the Old Testament just as the Spirit or the Word do. They are each distinct *offices* which God uses so as to appear or communicate differently to His people at different times.

6 John 10:30-33; see also verses 34-39; John 8:58-59.

ANGEL OF THE LORD

There are numerous references to an entity or person called the "angel of the Lord" in Scripture. The phrase in Hebrew literally means *messenger of Yahovah*, as the word 'Lord' used is the name of God (YHVH). It thus is also called the "angel of God." In referring to the identity of "angel of the Lord" in Genesis 16 and other verses, the following appropriate note is found in the *Amplified Bible*:

"The Angel of the Lord," or "of God," or "of His presence" is readily identified with the Lord God (Gen. 16:11, 13; 22:11,12; 31:11, 13; Exod. 3:1-6, et al).

God thus appeared as an angel or as a visible person.⁷ That this angel of the Lord is in fact God is evident in Scripture. When the angel of the Lord spoke to Abraham, he repeats the promises of blessing and many descendants which God previously gave Abraham (Gen 22:15-17). The angel specifically states "*I will bless thee*" and "*I will multiply thy seed*" (Gen. 22:17).

Moses first saw and met the angel of the Lord in the flames of the bush (Exod. 3:2). This angel said to Moses:

I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob (Ex. 3:6).

When Moses and Aaron later confronted Pharaoh they said of this angel: "*The God of the Hebrews has met with us*" (Exod. 5:3). Moses mentions the angel as leading or protecting Israel and doing divine works (Exod. 14:19; 23:20, 23; 32:34; 33:2; Num. 22:22-35). When the angel appears, it is God who speaks or acts.

Jacob had the angel of God speak to him in a dream (Gen. 28:12-22; Gen 31:11), and the angel referred to

⁷ This angel, however, is to be distinguished from God's angels which He also sends as a guard, protector, or messenger (Gen. 24:7; Exod. 23:20; Zech. 1:12, 13).

himself as the "God of Bethel" (Gen. 31:13). The angel also appeared to Jacob when he was fleeing from his uncle Laban. This angel was then called a "Man" whom Jacob wrestled with all night. This Man was the "angel of the LORD," that is, God *manifested* in the visible form of a *man*.

And he [the Man] said, "Your name shall no longer be Jacob, but Israel; for you have contended with God and with men and have prevailed."

So Jacob then named the land Peniel, for he said, "I have seen God face to face, yet my life has been preserved."⁸

In Hosea 12:4, this "Man" that Jacob wrestled with is specifically referred to as an "angel," and as "the God of hosts: The LORD" (12:5). Likewise, when the angel of the Lord spoke to Gideon, Scripture directly calls him "LORD" or Yahovah (Judges 6:12:23). The proposition that he is divine is clearly and strongly supported.

The angel of the LORD in the book of Zechariah (1:11-12; 3:1, 5-6; 12:8) also makes an appearance as a man yet the context of the term is to deity. Thus this angel is not God as He actually is, yet he is more than just a representative of God as are other angels, messengers and servants of God. He is a form and manifestation of God in visible form so that man can relate to, talk to and see God, and as such he shares an identity with Jesus Christ.

Thus where God makes an appearance as a man it is the role or office of Christ. Ezekiel saw God in the "appearance of a man" on a throne speaking in "the voice of the Almighty" (Ezek. 1:24-28). John Calvin, the Protestant reformer, wrote extensively on the phrase, *likeness of a human appearance*. He said the phrase, "in the form of man, belongs solely to Christ."⁹

8 Genesis 32:28, 30

9 John Calvin, *Commentaries on the Prophet Ezekiel*, Trans. Thomas Myers, 2 vols. (reprint. by Baker: Grand Rapids, 1981), 1:99.

That the "Angel of the Lord" has a parallel identity with Jesus Christ, is further noted in the *Amplified Bible*:

But we find that the "Angel of the Lord" does not appear again after Christ came in human form. He must of necessity be One of the Godhead. The "Angel of the Lord" is the visible Lord God of the Old Testament, as Jesus Christ is of the New Testament. Thus His deity is clearly portrayed in the Old Testament. *The Cambridge Bible* observes, "There is a fascinating forecast of the coming Messiah, breaking through the dimness with amazing consistency, at intervals from Genesis to Malachi. Abraham, Jacob, Moses, Hagar, Gideon, even the humble parents of Samson, had seen and talked with Him [Jesus] centuries before the herald angels proclaimed His birth in Bethlehem."¹⁰

As an "Angel of God," the omnipotent Elohim made numerous appearances in a visible form to persons in the Old Testament, just as He did in the New Testament in the form of Jesus Christ. Further, the angel of the Lord has some remarkable features that are true of the Messiah who appeared as a Man centuries later:

- **First**, this angel-person has royal features and functions. He exercises authority, commands obedience, and issues directives. He unhesitatingly speaks as the sovereign over the nations of Egypt and Israel.
- **Second**, the angel expresses a shepherd's concern for his subjects. He leads and protects them; he hears them and responds to their needs; he is compassionate and can demonstrate it by virtue of his authority.
- **Third**, the angel speaks as One sent and also as the Sender much the way the Father-Son is spoken of.
- **Fourth**, the angel has powers to redeem (Gen. 48:16; Isa. 63:9). He intercedes as would a high priest and messianic Judge (Zech. 3:3-4).
- **Fifth**, the angel has a divine personality. He speaks the divine word and carries out divine activities.

- **Sixth**, the angel makes covenants and promises with man.

The covenant God made with Abraham (Gen. 17:1-10) was reaffirmed in part by the angel of the Lord with Abraham (Gen. 22:15-18), and more completely with Jacob (Gen. 28:13-15).¹¹ It is the opinion of most that this was "*the angel of the covenant*," who, in visible form, appeared to animate the mind of Jacob, to revive his sinking spirit, and to confirm the covenant that he, as God, made with Abraham and will keep with Jacob's descendants. This same "Man" or angel was to make a future covenant with Israel, that being done through Jesus Christ. Christ is the angel or "*messenger of the covenant*" in prophecy (Mal. 3:1). Speaking on this verse, one Bible commentary states:

The messenger of the covenant—namely, of the ancient covenant with Israel (Isaiah 63:9) and Abraham, in which the promise to the nations is included. All the manifestations of God in the Old Testament, the Shekinah, the angel and the human appearances, were made in the person of the Divine Son (Exodus 23:20, 21; Hebrews 11:26; 12:26). He was the messenger of the old covenant, as well as of the new.¹²

He who made the covenant with Israel could only be the one to fulfill it and make a new corresponding covenant with them. The confirmation of the covenant is assigned to Christ throughout Scripture (Dan 9:27; Isa. 42:6; Luke 22:20). Jeremiah 31:31 and Hebrews 11:26-27 describe the messianic covenant in full. Thus, definite parallels exist between the Angel and Christ which reveal the Angel's messianic character and identity.¹³

11 See also, Gen. 31:11-13; 1 Chron. 16:17; Psa. 105:10.

12 Jamieson, Fausset & Brown, *A Commentary on the Whole Bible*, Vol. I, Zondervan, 1928, pp. 739-40.

13 As the Angel of the Lord led God's people out of Egypt by the pillar of cloud and fire, separating them from ungodliness, so to Christ led His sheep out of darkness to separate them from the ungodly (2 Cor. 6:17).

The role of the *angel of God* in Scripture is thus critically important and divinely comprehensive—he appeared to Moses in the burning bush, he made a covenant with Abraham and his seed, he went before Israel as the Shekinah to guide and protect them (Exod. 14:19), he delivered the law at Sinai (Acts 7:38), and he made a new covenant with Israel as the Messiah (Rom. 11:26-27).

HOLY ONE

The reference to “holy one” in the Old Testament is made to one who has divine qualities or as representing the holiness of God. In the absolute sense God alone is holy, thus the name ‘holy one’ imports in many cases God Himself.

In Israel the “holy one” was the high priest that possessed the “Urim and Thummin” which was in the breastplate of judgment (Deut. 33:8). This was a foreshadowing of Christ, for today Jesus Christ is the “holy one” or High Priest with the Urim and Thummim which symbolizes God’s will for the nation.

In the book of Psalms there is a reference to Christ as the ‘Holy One’ of God:

For you will not leave my soul in hell; neither will you suffer your Holy One to see corruption (Psalms 16:10).

This is not speaking of David or even of David as a type of Christ. The language of Psa. 16:10 cannot be used of David in any sense, for the Apostle Paul, in quoting this verse, references it to Jesus, and states that David “saw corruption” (Acts 13:35-36). Paul continues in stating: “*But he, whom God raised again, saw no corruption*” (Acts 13:37). The “Holy One” (Christ) was not to see it, that is to say, was not to be corrupted in the grave (Acts 2:27).

Some references to the 'holy one' are made in connection to other names or titles which have been identified as Jesus Christ. In Isaiah 10:17, the prophet describes the Holy One who would destroy the thorns and briars — the Assyrians that plagued Israel. When this occurred, the Assyrians were destroyed by "*the Angel of the Lord*" (2 Kings 19:35). This occurring just when their victory over God's people had seemed certain.

Jesus Christ is the "Holy One of Israel"¹⁴ which was promised to aid Israel and be "the Redeemer" of Jacob's descendants (Isa. 49:7). Here the 'Holy One' is the one "whom man despises," and "whom the nation abhors." This is exactly the manner in which Christ was treated (Luke 23:18-23). And Peter, in speaking of Christ, told the people that they had "denied the Holy One" (Acts 3:14). The Holy One in Isaiah 49:7 is also referenced to God (Yahovah), just as Jesus was called as "the Holy One of God" (Mark 1:24; Luke 4:34).

In Isaiah 41:14, Israel is described as a "worm," a people in a state of contempt and affliction whom all loathe and tread upon, but who will be "helped" and "redeemed" by the "Holy One of Israel." Such were the sufferings of Christ that Israel might be redeemed from their wretched state. In doing so, Christ was regarded by the disciple as the "Holy One" who brought an "anointing" on His people (1 John 2:20).

It was a promise of God to Israel that He will be "the Holy One in the midst of thee" (Hosea 11:9). God, in the form of Jesus Christ, the Holy One, continues to be in the midst of His people (Matt. 18:20; Luke 24:36; John 20:19, 26). Holiness is the attribute of God which is deserving of Him to be worshipped, as it is with Christ (Heb. 1:6).

¹⁴ Also called "the Holy One of Jacob" in Isaiah 29:23.

KING, KING OF KINGS

The New Testament has made it clear that Jesus Christ bears the title of 'King' (Luke 19:38), as well as "King of Israel" (John 1:49), and was born for the very purpose of being King (John 18:37; Matt. 2:2). He is in fact the "blessed and only Sovereign," or the "the King of kings" (1 Tim. 6:15; Rev. 17:14; 19:16).

In the Old Testament there is much in the way of declaration and prophecy regarding a king and a kingdom. The attributes and characteristics associated with them are in most instances descriptive of Christ and His Kingdom. Thus in Psalm 72 there is described the reign of a king as righteous (v. 2, 7), universal (v. 8), beneficent (v. 2-4), and perpetual (v. 5). This psalm could only be referring to Christ, whose reign, present and prospective, alone corresponds with its statements.

In 1 Samuel 2:10 it is written:

The LORD . . . will give strength to His king, And exalt the horn of His anointed.

This is the first place in Scripture where the word "anointed," or Messiah, occurs; and as there was no king in Israel at the time, it seems the best interpretation is to refer it to Christ.¹⁵ The name *Christ* means *anointed*,¹⁶ that is, anointed as king. Thus where the verse reads "His anointed," both the *Septuagint* (the Greek translation of the Old Testament) and *The Latin Vulgate* reads "His Christ," as in Luke 2:26.¹⁷ The specific idea of the *anointed* is to that of a *royal personage*— i.e., a king.¹⁸

15 Robert Jamieson, *A Commentary on the Whole Bible*, Zondervan, Pub., 1928, Vol. I, p. 176.

16 Anointing, as an emblem of the gifts of the Holy Spirit, was conferred on prophets (Isa. 61:1), priests (Exod. 30:30), and kings (1 Sam. 10:1; 16:13; 1 Kings 1:39). Hence the title 'Anointed' well suits Jesus who holds all of these offices.

In this verse (1 Sam. 2:10) God will give "strength" or power to the "king," Jesus Christ, and exalt His "horn." Horn in Scripture is the symbol of power, authority, glory and dominion.¹⁹ Jesus stated that "*all power is given unto me in heaven and in earth*" (Matt. 28:18). He has all power and authority to rule and be king of all, being He bears the name of "King of kings" (1 Tim. 6:15; Rev. 17:14; 19:16), for none are equal to him.

In the Old Testament the title of king is applied to Christ in several different ways and with some different associate titles; such as follows:

And the King of glory shall come in.

Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.²⁰

Jesus Christ is none other than the 'King of glory,' for He possesses "*eternal glory*" (2 Tim. 2:10). Peter says of Christ: "*To Him be glory both now and for ever*" (2 Pet. 3:18). There are over 50 verses in the New Testament which relate the attribute of 'glory' in some holy, divine or kingly manner to Christ.

The seventh chapter of Daniel depicts a battle or conflict between two differing kingdoms or dominions—the kingdoms of the four beasts or the world-kingdoms, and Messiah's godly kingdom. In verses 13 and 14 of Daniel 7 is written an account of the kingship being bestowed upon Jesus the Messiah in a type of coronation

17 *The Amplified Bible*, Zondervan Pub., 1987, p. 322.

18 Functions of a kingly office of the anointed were mainly mediatorial, in that he represented God and acted on behalf of God. Thus He was anointed as deliverer (1 Sam. 9:16), to rule (1 Sam. 10:1; 1 Kings 3:8-9), and as shepherd (Psa. 78:71). Christ was ordained to act in this mediatorial role (1 Tim. 2:5; Heb. 12:24).

19 *The Popular and Critical Bible Encyclopedia*, edited by Rev. Samuel Fallows, (Chicago: Howard-Severance Co, 1908), Vol. II, p. 827.

20 Psalm 24:7-8.

ceremony. He "comes to the Ancient of days," that is, he is brought before God to be invested with the kingdom:

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which will not be destroyed. Dan. 7:14.

Here the kingdom was given to Jesus in title and authority. The kingdom is not waiting for Him to be King. He is already empowered to kingship (Matt. 28:18; Luke 22:29-30). *All authority, in heaven and in earth*, is present tense, and continues on in the future as does the kingdom. And though there be revolts and usurpings at times, Christ will vindicate the kingdom from the lawless and the usurpers who ignore His supremacy.

Another reference to an ordination of the "anointed" or Christ as king is in the second Psalm:

6 Yet I have set my king upon my holy hill of Zion.

This psalm, like Psalms 20, definitely refers to the royal person of the promised seed line and of David's house. To say 'I have set' means I have 'anointed.' It is the 'King of kings' who has established the throne upon Zion. Zion is the seat of God's government where the Ark of God resided. As David sat at this seat of God's residence, so Christ sits as king over the new Zion (Rev. 14:1). To be this king of a different type of kingdom was the reason Christ came into the world (John 18:36-37). In the psalm, the son-king clearly represents deity, in fact, deity expresses itself through him. God is present in and through the person on the throne on Mt. Zion.

In light of the numerous references to a king and a kingdom in both the Old and New Testament, a likely question raised is this: Is the kingdom of God and the kingdom of Christ two different kingdoms? It is made

quite plain in the Old Testament that God was the King of Israel and all the earth:

"And Yahovah shall be king over the whole earth" (Zech. 14:9).

"I am the LORD (Yahovah), your Holy One, the creator of Israel, your King" (Isa. 43:15, also, Isa. 33:23; 44:6).

The Bible declares that all nations of the world will worship Yahovah God as king (Psa. 22:27-28; 86:9; Isa. 45:23; Rev. 15:3-4). Yet the Bible also says all will worship Jesus as king (Phil. 2:10-11; Rom. 14:11; Isa. 9:6-7). There would be a certain conflict in Scripture or perhaps two kingdoms if Christ and God were two separate entities. God is everlasting king (Jer. 10:10). Thus the kingship is eternally in the Godhead and can be exercised through the offices or under the names of the Father or the Son. Thus the Father can share the kingship with the Son, or the Son can inherit it from the Father, yet God remains as king and no contradiction or multiple kings or kingdoms exist.

The Kingdom of God (or of heaven) is the Kingdom of Christ. God, as the Father, asserted His right by the Son as heir (whom He becomes), to hold or reign over the kingdom (Ezek. 21:27; Heb. 1:2; Rev. 19:13-16). It was necessary for God to transpose Himself in a visible form as the "Son" that man could better relate to their King. Christ is thus more than the Son but represents the Father also, for the kingdom of God cannot have two kings. Christ is the eternal King who was to come as king (Mic. 5:2; Gen. 49:8-12), and remain king forever.

SAVIOR OR REDEEMER

The name Jesus, like most of Israelite proper names, has significance. There is a unanimous concurrence as to its general meaning. It was intended to denote that he who bore it was to be a Deliverer or Savior.²¹

The meaning of savior is indicated in the original word for Jesus, 'Jehoshua' (yeh-ho-shoo' ah). The meaning is also found in the reason given by the angel to Mary for the imposition of his name — "because he shall save his people from their sins" (Matt. 1:21). The word 'Jesus' is a compound word formed by the addition of two letters of the name of Divinity (YHVH) to a verb that signifies 'he shall save,' and thus Jesus is equivalent to 'The Salvation of Yahovah,' or 'Yahovah the Savior.'

The true Savior is identified in Isaiah 45:15 in this manner:

Truly, You are a God who hides Himself. O God of Israel, the Savior!

And in the 43rd chapter of Isaiah, verses 1, and 3, God in speaking to His people Israel states:

But now, thus says the LORD, your creator, O Jacob, And He who formed you, O Israel, Do not fear, for I have redeemed you.

For I am the LORD thy God, the Holy One of Israel, thy Savior. Thus says the LORD, your redeemer, the Holy One of Israel.

It is the God of Israel who is "the Savior" of His people.²² Obviously the great act of saving them from sin is not and cannot be a delegated function for it is all too clear that only God, Yahovah, could be a Savior in this regard. Thus Christ cannot be acting as a second person who was to receive authority to act as Savior; rather He was the God of Israel directly and immediately performing the acts of saving while temporarily in a human form.

21 *The Popular & Critical Bible Encyclopedia*, Vol. II, Edited by Rev. Samuel Fallows, (Chicago, Howard Severance Co., 1908), pp. 942-43.

22 For other examples of God as Savior or Redeemer see: Deut. 15:15; 21:8; 1 Sam. 7:8; 2 Sam. 22:3; Psa. 3:8; 19:14; 78:35; 106:21; Isa. 41:14; 44:6, 24; 48:17; 49:7, 26; 54:8; 60:16; 63:8, 16; Jer. 14:8; 50:34; Luke 1:47, 68; 1 Tim. 1:1; 4:10; Titus 2:10; 2 Pet. 1:1; Jude 1:25.

Isaiah, speaking to the children of Israel, spoke of the Redeemer, Jesus Christ, as "your Maker," "your Husband," "the Holy one of Israel," and as "the God of the whole earth" (Isa. 54:5). Here Israel is compared to a wife (also 62:5; Jer. 3:14; Hos. 2:19) put away for unfaithfulness, but now forgiven and taken home again—redeemed of her sins by the Husband Yahovah, which he fulfilled in the role of Jesus the Messiah (Matt. 9:15; John 3:39; Rev. 19:7). There are not two husbands that will save Israel, rather only "one husband" which is Christ (2 Corin. 11:2).

The Apostle Paul also spoke about "God our Savior" (Titus 1:3; 2:10), but gave a fuller identification of the Savior in stating:

Looking for that blessed hope and glorious appearing of our great God and Savior Jesus Christ (Titus 2:13).²³

It is God who 'appeared' as Christ to work the role of Savior. Thus, even the explanation that makes "the great God" to be *the Father*, and "our Savior," *the Son*, places God and Christ on an equal relation to "the glory" of the future appearing: a fact incompatible with the notion that Christ is not Divine, indeed it would be blasphemy to so couple any mere created being with God.²⁴

It thus is clear that the Old Testament describes Jesus under the role or name of Savior in many places. In certain cases He is working presently in the capacity of savior, redeemer or deliverer (Gen. 48:16; Job 19:25; Psa. 19:14; Isa. 41:14; Jer. 14:8; 50:34). In other passages He is the promised or coming Savior — "*And the Redeemer shall come to Zion.*"²⁵ It was Jesus the Messiah that worked Salvation for God's people in Zion.

23 See also Titus 1:3, 4; 3:4-6, which makes reference to both God and Jesus Christ as our 'Savior.'

24 Jamieson, Fausset & Brown, *A Commentary on the Whole Bible*, Vol. II, (1928) p. 434.

The Apostle John stated that "the Father sent the Son to be the Savior of the world" (1 John 4:14). This is spoken in the same sense as when God stated to Israel "*I will send my Angel before you*" (Exod. 23:20; 33:2). It was apparent that the 'angel' was God Himself in a visible form or manifestation.²⁶ God appeared as "His Son" in the same manner that He appeared as "His Angel," or as He appeared as a "Pillar of Cloud" (Exod. 13:21-22). Each may be spoken of in the context of a separate entity or person, but are actually the very essence and presence of God revealed in different forms. Christ thus is not only the Mediator of the gift of the Holy Spirit, but as Savior acts immediately as the Father.

Nothing could be more apparent from Scripture than that the Savior spoken of in the Old Testament is the Savior Jesus Christ. There can be but one savior or redeemer and that is Jesus Christ--the God and Redeemer of Israel:

I, even I, am the LORD; And besides Me there is no Savior (**Isaiah 43:11**).

And there is no other God besides Me, A righteous God and a Savior; There is none except me (**Isaiah 45:21**).

Therefore I (God) will save my flock (**Ezekiel 34:22**).

Yet I am the LORD your God . . . for there is no savior besides me (**Hosea 13:4**).

Salvation is from the LORD (**Jonah 2:9; Psalms 3:8**).

Neither is there salvation in any other: for there is no other name under heaven given among men, by which we must be saved (**Acts 4:12**).

The same titles of Savior and Redeemer as are applied to God (or the Deity) are applied with equal force to Christ.

25 Isaiah 59:20, and as quoted in Romans 11:26. See also Isaiah 62:11.

26 In Exod. 33:2 & 23:23, God immediately refers to the angel who is to aid Israel in obtaining Canaan as Himself - "I will drive out the Canaanites." In Exod. 33:14 God refers to the angel as "My presence."

The Apostle Peter identified Jesus as God and savior: *"through the righteousness of our God and Savior Jesus Christ"* (2 Peter 1:1); as did Apostle Paul: *"the glorious appearing of our great God and Savior Jesus Christ"* (Titus 2:13). If Jesus was just a mortal man, someone chosen or anointed for a special role like Moses or David, then His sacrifice on the cross for the sins of Israel was not what it is claimed to be. Indeed, there was no sacrifice, just another man dying. Even the sacrifice asked of Abraham was greater than this.

It thus seems impossible to separate or to draw a line of distinction between God and Christ in the role of savior. In order for God to keep His promises to save and redeem His people, He must personally act as such, and could not have assigned or delegated the task to another entity. Salvation for Christians means that *"God was in Christ reconciling the world to Himself"* (2 Corin. 5:19). If God (Yahovah) and Christ are two separate entities, then Christ must be a false savior, a charlatan, and a fraud. The conclusion is thus inescapable that a unity of some sorts must exist with Yahovah and Jesus.

LORD

In a vision received by the prophet Isaiah, he sees and hears Jesus Christ as "the Lord." This word in the Hebrew is *'Adonay,'* and implies one who is sovereign or a controller, thus a Lord.²⁷ Isaiah revealed:

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.²⁸

The 'Lord' then speaks of the wretched condition of the nation whose inhabitants are hardened to the truth of

²⁷ See *Strong's Exhaustive Concordance*, O.T. No. 136 & 113.

²⁸ Isaiah 6:8

its destruction. The words in verses 9 and 10 are referenced to Jesus Christ according to John 12:41:

These things said Isaiah, when he saw His [Jesus'] glory, and spoke of Him.

Isaiah could only have "seen" *the Son*, not the Divine essence (John 1:18).

In Jeremiah 23:6, it tells of the day when salvation shall be brought to Judah and Israel by "*The LORD our Righteousness.*" Here 'Lord' is the Tetragrammaton YHVH, the official name or title of God. Yet the verse clearly foretells of the future blessings of Israel as a result of their deliverance by the Messiah and through His reign.

There are actually many instances in the Old Testament where reference is made to Christ under God's incommunicable name — LORD — or Yahovah. When applied to Messiah it must express His Godhead. This is revealed in the following verse:

Thus says the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and besides me there is no God.²⁹

Christ became Israel's king and their redeemer; and the designation — "*I am the first and the last,*" which is ascribed to the 'LORD' here and in Isaiah 41:4 and 48:12, was declared by Jesus Christ as applicable only to Himself (Rev. 1:8, 11; 22:13). Jesus is not just another Lord but is "Lord of lords" (1 Tim. 6:15), a status equal with God.

And in the book of Psalms Christ is mentioned also:

The LORD said to my Lord, Sit at My right hand, Until I make Your enemies a footstool for your feet (Psalms 110:1).

Here Yahovah gives dominion to the true King — Jesus Christ. That those of Christ's time understood that 'the

²⁹ Isaiah 44:6

Lord' denoted the Messiah is shown in their traditions; and Christ's mode of arguing with the Pharisees on such a topic also proves it referred to Jesus (Matt. 22:41-46).

Another passage in which David speaks in reference to the Lord Jesus Christ is in Psalms 16:8—

I have set the LORD always before me: because he is at my right hand, I shall not be moved.

According to the Apostles Peter (Acts 2:25) and Paul (Acts 13:35) this Psalm relates to Christ, and expresses the feelings of His human nature, in view of His sufferings and victory over death and the grave, including His subsequent exaltation at the right hand of God (Col. 3:1; Heb. 1:3). Such was the exposition of the best earlier Christian interpreters.³⁰ In Peter's reference to this verse he states:

"For David spoke concerning him [Jesus], I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved" (Acts 2:25).

David saw Christ, the Lord, and spoke of Him and had hope in the resurrection by Christ. David was instructed to expect Christ as the final Occupant of the throne of Israel.³¹ The Psalm is then affirmed to have had its only proper fulfillment in Jesus, of whose resurrection and ascension the apostles were witnesses.

Peter would certainly have known that 'LORD' as used in Psalms 16 was the Divine name of God – *Yahovah*, yet the whole chapter (16) is a reference to Christ as indicated in its scope and the language used. Thus the 'Lord' in the New Testament was in some cases directly associated with

30 Jamieson, Fausset, Brown, *A Commentary on the Whole Bible*, Vol. I, (Zondervan, 1928) p. 351.

31 Those, therefore, who take David himself to be the subject of Psalm 16, and the words quoted to refer to Christ only in a more eminent sense, nullify the whole argument of the apostle.

the Deity, as in the above verse where Christ was the Lord. Throughout Scripture we find names and titles proper only to God ascribed to Jesus, as in name Yahovah or Lord (Jer. 23:6 and 33:16; Isa. 45:23-25, with Rom. 14:10-12; Isa. 40:3, with Luke 1:76; Isa. 6:1, 9, 10, with John 12:40, 41); and in hundreds of other places where mention is made of the Lord speaking to prophets or others under the Old Testament.

THE WORD, WORD OF GOD

The rendering of the Greek term *logos* is used with the article 'the' in John's Gospel as the Divine *Expression* of Christ as an eternal personage.³² It is this eternal Word which the Fathers and Prophets of old had received to guide and protect them.

After these things the Word of the LORD came to Abram in a vision, saying, Fear not, Abram: I am your shield, and your exceeding great reward.³³

Here Christ, or the Word, comes to Abraham in a vision informing him of his destiny and his relationship to Christ. The reward for Abraham and his descendants was to be heirs with Christ (Rom. 8:17; Rev. 22:12). The rewards to Abraham's descendants were to come through the death and resurrection of Christ, who was and is their "shield of salvation" (Psa. 18:35). The Word says to Abraham, 'Fear not,' for his *faith* in the Word was to be his "shield" with which he and his descendants will "be able to extinguish all the fiery darts of the wicked" (Eph. 6:16).

Christ had also revealed Himself to Samuel in Shiloh as the "Word of the LORD" in a vision (1 Sam. 3:1, 7, 21);

³² Strong's Exhaustive Concordance, N.T. #3056.

³³ Genesis 15:1.

and came to Nathan with prophecy regarding David's destiny and future seedline (2 Sam. 7:4 ff.); and also to Elijah instructing him of what he must do in preparing to confront the evil king Ahab (1 Kings 17:2, 8; 18:1); and it spoke to Jeremiah the prophet (Jer. 25:1, 3).

It is no great mystery that the '*Word of the LORD*' in these cases was Christ in name and Divine authority. For in the New Testament the name Christ is called is: "*The Word of God*" (Rev. 19:13). Jesus' words, His message as a whole, and He Himself are all designated by the term 'word' (cf. Matt. 8:8; Mark 4:33; Luke 1:2; John 1:1 ff; 17:14; 1 Pet. 1:23); and the contents of the preaching of the Gospel are termed '*the word of God*' (Acts 4:31; 1 Pet. 1:25).

In the book of Psalms is a verse which gives praise to the *Creator and Preserver* which is identified as the *Word*:

By the word of the LORD (Yahovah) the heavens were made,
And all the host of them by the breath of His mouth.³⁴

The psalmist declares here his acknowledgment of the eternal '*Word*' involved in the creating process, as did the writer of Hebrews (Heb. 11:3), and by the Apostle Peter (2 Pet. 3:5), and also by the Apostle John:

1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

2 *The same was in the beginning with God.*

3 *All things were made by him; and without him was not any thing made that was made.*

9 *That was the true Light (Christ), which lights every man that comes into the world.*

10 *He was in the world, and the world was made by him, and the world knew him not.*

14 *And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

Here we have a most lofty and now forever consecrated title of Christ as the 'Word.' The Word was made flesh, *i.e.*, Jesus the man, but before that this Word created existence and gave it being. The Word was in substance and essence God. However, the Word was not the distinctness and the fellowship of *another being*, as if there were *more Gods than one*, but of One who was *Himself God*—in such sense that conveys the absolute unity of the Godhead.³⁵ One Bible dictionary explains it as follows:

The Word, according to the Fourth Gospel, is neither a figurative personification of the Divine reason and self-expression nor an equivalent of the wisdom of God as a separate entity. The term is used rather to identify the Messiah as a Divine Person existing in eternity and becoming manifested in Jesus Christ.³⁶

John's Gospel reveals the 'Word' as the eternal Son of God, manifested as the Redeemer of man from his sin, just as much as it reveals the 'Word' as a means of revelation. It is the same Word in the Old Testament, as it saves God's people and reveals His truth and will to them. Under Messiah's reign the law and the Word disseminate from the seat of God's kingdom (Micah 4:2).

In the Old Testament the expressions "Word of the Lord," "of Yahovah," "of God," and "My word" all have the same general idea of a divine authority of God.

SON OF GOD

One of the more confusing and misleading attributes surrounding Jesus Christ is His title as 'the Son of God.'

³⁵ Jamieson, Fausset & Brown, *A Commentary on the Whole Bible*, Vol. II, Zondervan Pub., 1928, p. 127.

³⁶ *A New Standard Bible Dictionary*, Edited by M. W. Jacobus, 3rd Ed., Funk & Wagnalls Co., New York, 1936, p. 952.

This name truly involves what the Apostle Paul called *the mystery of Christ*, something which he apparently had knowledge about (Eph. 3:4; Col. 4:3). To understand the true nature and character of Jesus Christ is to understand Him as the 'Son of God.'

One insight into the 'Son' is revealed in the second Psalm, wherein the scenes depicted, and the subjects presented can only find fulfillment in the history and character of Jesus Christ. Here Christ speaks in the first person regarding His God-ordained role:

I will declare the decree: the LORD has said to me, Thou art my Son; this day have I begotten you (Psa. 2:7).

Here we have speaking, God's begotten Son -- Jesus Christ, as a number of New Testament writers most distinctly testify (Acts 4:25; 13:33; Heb. 1:5; 5:5).

In Acts 13:33, Paul's quotation of this verse does not imply the resurrection; for '*raised up*' in v. 33 is used in the sense to denote bringing Him into being as a man, as it is similarly used in Acts 2:30; 3:22, etc.³⁷ Not that God raised up a man, as He did with David or Moses, but God became as a man, which He declared by this Man's Divine nature to be the Son of God. The name and title of this 'son' is Jesus Christ, just as the name of the other forms or offices God assumed were appropriately applied — as in the "Angel of the Lord," or the "Pillar of Cloud," or the "Burning Bush." They each thus could be called 'God,' for Yahovah had sent, anointed, or raised each of these manifestation of Himself for the benefit of mortal man.

Thus the person Jesus Christ, both when living in physical form and resurrected form, was often called God in some sense or manner. Yet He bears the title of the

37 The term 'raised up' has reference to the resurrection only when allusion is made to Christ's death, as in Acts 13:34.

Son of God, for, like the Angel or Pillar of Fire, He was "begotten" or brought forth by God (1 John 4:9).

A further explanation of the Sonship of Jesus is given in the book of *Hebrews* which makes reference to Psalm 2:

2 GOD, . . . Has in these last days spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 And having become so much better than the angels, just as he has inherited a more excellent name (title) than they.

5 For to which of the angels did he (God) say at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.³⁸

Here is one of the highest of all revelations regarding the Divinity and nature of the Son of God. Jesus being made *heir* follows His *sonship*, and preceded His making the worlds (Prov. 8:22, 23; Eph 3:9, 11). Thus God, in the office of *Son*, comes to declare the office of *Christ*. As the *first begotten*, the Son is heir of the universe (v. 6), which He made instrumentally, as in Hebrews 11:3, where "by the Word of God" answers to "by whom" in verse 2 above in speaking of the Son of God as the creator (John 1:1-3).³⁹

Thus, Christ is "heir of all things" by right of creation, and especially by right of redemption. Christ always had the things inherited, for the 'Son' always existed, but now on "this day" He was first manifested as such in His once humbled, now exalted manhood united to His Godhead.⁴⁰

38 Hebrews 1:1-5.

39 Jamieson, *Commentary on the Whole Bible*, Vol. II, pp. 440-41.

40 Peter said: "Christ was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20).

This is why Christ is the "brightness of God's glory" (v. 3), for it refers to a return to His Divine glory which He had with God "before the world was" (John 17:5).

The Godhead concept also supports why Christ was "the express image of his (God's) person" (v. 3). In the Greek the phrase, 'of his person' means, "of His substantial essence."⁴¹ His image was not just like or incidental to God, as with Adam or Joshua, but is *expressed* or actual. When God was veiled in the flesh becoming 'Jesus Christ,' or the 'Son of God,' how could He be anything but the substantial essence of God? Christ is the image and substance of what God is, as revealed in Scripture:

- *Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God (Philippians 2:6).*⁴²
- *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit (1 Timothy 3:16).*
- *He (the Son), who is the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven and in earth, both visible and invisible (Colossians 1:15-16).*
- *To them belong the fathers, from among whom Christ appeared in the flesh, who is God over all, blessed for ever. Amen (Romans 9:5).*⁴³
- *And Thomas answered and said unto him [Christ], My Lord and My God (John 20:28).*

Scripture reveals to us the Divine being of the Son. It reveals both Christ's *equality* with the Father (Zech. 13:7; Phil. 2:6, 7) and also of His exalted state as Son of God.

41 Jamieson, *Commentary on the Whole Bible*, Vol. II, pp. 440-41.

42 *The Amplified Bible* notes that "the form of God" in this verse means "possessing the fullness of the attributes which make God God," citing, Joseph Thayer, *A Greek-English Lexicon*.

43 Of this verse the translators of the Geneva Bible stated that it was: "A most manifest testimony of the Godhead and divinity of Christ."

Divine attributes are ascribed to Jesus as the Son of God; as *omniscience* (Col. 2:3; Rev. 2:23; John 21:17, and 2:24, 25; 16:30); *omnipresence* (Matt. 18:20, and 28:20; Col. 1:17; Heb. 1:3; John 1:18, and 3:13); *almighty power* (Phil. 3:21; Rev. 1:8, with 1:2, 17, 18; and 22:12, 13, 20); *eternity* (Rev. 1:11, 17, 18; Isa. 41:4; Prov. 8:23; Mic. 5:2; John 1:1, and 8:56); *unchangeableness* (Heb. 1:12, and 13:8); *Divine works* (John 1:1,2; Col. 1:16, 17; 1 Cor. 8:6; Eph. 3:9; Heb. 1:3).

Psalms 2 and other Old Testament passages reveal the eternal nature of the Son in name and office. Thus it was possible for God to "*send forth his Son*" (Gal. 4:4). The Almighty could not send His Son into the world if the Son were not known as Son until He was born. The Son of God became the son of man by coming into the world as a "flesh" person: "*He took not on himself the nature of angels, but he took on him the seed of Abraham*" Heb. 2:16. The words 'sent' and 'took' definitely indicate the eternal nature of the divine Sonship. The 'Son of God' is also a title that is equivalent to 'Messiah,' as in Matt. 14:33; 26:63; John 1:49.

Christ as the Son of God is the last and highest manifestation of God (Matt. 21:34, 37); and not merely by a measure, as in the prophets, but by the fullness of the Spirit (essence) of God dwelling in Him bodily (John 1:16; 3:34; Col. 2:9). The manifestations of God in the form of fire, man, and angels (or even as the angel of the covenant) at different times in the Old Testament, did not bring man and God into personal union, as does the manifestation of God in human flesh and form, *i.e.*, Jesus Christ. This then is the crux of the *mystery of Christ*.

Christ was also alluded to as "the King's son" (Psa. 72:1), who is the same person as a king, and thus is a very proper title for Christ, as such in both natures. And in Proverbs 30:4 we find a list of attributes belonging to God, along with an inquiry of: "what is his name, and what is

his son's name?" The rhetorical question points to Christ as assuredly it does to God.

In Daniel 3:25 when king Nebuchadnezzar cast the three men into the fiery furnace, they were preserved by one whose *"form was like the Son of God;"* but the hot flames of the furnace caused the king's wicked servants to be burned up. This was really the "angel of the Lord" (3:28), the precursor to Jesus Christ. For as in the parable of the tares, Christ will preserve the "children of the kingdom" from the "furnace of fire," but will have the "children of the wicked" cast into it and burned (Matt. 13:38-43). This is the same 'angel' (God's presence) which miraculously delivered Daniel from the Lion's Den (Dan. 6:16-22).

The appearance of God in the form of a man in both cases gave a prelude to His future appearance as the Messiah to miraculously save His people. Thus the fourth person in the fiery furnace who brought about deliverance from certain death was not a mere angel but the Deity as the "Son of God," for God was indeed present.

THE TREE OF LIFE

The role of Jesus Christ within the Bible and in His relation to man begins and ends with the Tree of Life. The Tree of Life, which is first mentioned in Genesis 2:8, was so called from its symbolic character as a sign and seal of immortal life. Adam and Eve had access to this tree, or a right to it, but that right could be lost by their disobedience to a certain commandment of God:

But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.⁴⁴

44 Genesis 2:17.

This is a very key verse as it starts a major theme of the Bible — the need for redemption and salvation. The death spoken of here is not a physical death, for Adam and Eve lived hundreds of years after the act; nor is it speaking of a 'spiritual death,' as many have erroneously labeled it. The tree of life did not give them 'immortality' but rather represented their *right* to immortal life. A right can be lost but immortality cannot, for if it can then it is not immortality. Adam and Eve, and their descendants, lost the right to have immortal life by way of resurrection, which was restored to the Adamic race by Jesus Christ who is the Tree of Life.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.⁴⁵

If Adam and Eve did not break God's Commandment, by their eating of the tree of the knowledge of good and evil, they still would have died. However, they would have, at some unknown time, been resurrected to eternal and immortal life, for that is what they had a right to.

The death spoken of by Paul in verse 21 and 22 above and in Genesis 2:17 is not a loss of a physical or spiritual life, but the loss of a right to eternal life—for such a loss can most definitely be called "death." Adam and Eve were made *physical* beings and thus *physical* death was inevitable for them, and without the right from God to have a resurrected life after that death they would be no different than the animals regarding life and death. But being they lost this right to be resurrected, the important message of salvation and redemption by Jesus Christ comes into play.

⁴⁵ 1 Corinthians 15:20-22. See also Romans 5:12-21.

The Tree of Life in Eden was the predictive symbol of Jesus Christ, He is the Tree of Life that has been restored to us by His own death and resurrection. As Jesus said, *"I am the resurrection, and the life"* (John 11:25; 14:6).

The punishment of Adam and Eve was not their expulsion from Eden, rather this was only incidental to their true punishment which was their separation from the Tree of Life or Jesus Christ, as this is the only reason given in the Bible for their expulsion:

The LORD God said, Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever:

Therefore the LORD God sent him out from the garden of Eden.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.⁴⁶

Adam and Eve could not have both death and life. When death (or the loss of the right to resurrected life) came upon them, life (or the right to Jesus Christ) was separated from them. All that have descended from Adam have inherited this "death," but Christ has "saved" them from that fate. We can now see the great and pervasive role of Jesus Christ in both the Old and New Testament.

The Tree of Life is thus representative of Christ and His power of resurrection and providing of immortal life. It was by grace that Life was bestowed upon Adam and it is by grace that Christ restored it to Adam and his descendants (1 John 5:11). In this sense Christ abolished death (2 Tim. 1:10) by His appearance, death and resurrection. We now have access to or can "eat" of the Tree of life:

⁴⁶ Genesis 3:22-24.

To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.⁴⁷

This refers to those who strive not for a corruptible crown but an incorruptible one (1 Cor. 9:24-25). The final obstacle to overcome is death which is related to the eating of the Tree of Life. The eating of communion (*the body of Christ*) was made a *symbol* to remind us of the *life* received from Christ (Luke 22:19; John 6:48-58). Revelations 22:14 gives a qualification of who has a right to eat of this tree:

Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.

Only those who have robes which are washed clean will have a right to the tree of life. How is this accomplished? By the blood of Christ:

And he (the angel) said to me (John), These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7:14).

It can be plainly seen that without the shed blood of Christ none could ever again have access to the Tree of Life. Christ, the Life and the Resurrection, was separated from Adam and his seed in Eden, and the Old Testament is filled with promises of them being redeemed and delivered from this separation.⁴⁸

The Tree of Life is also related to the Book of Life, the Tree provides for the life and the Book provides for judgment of those given life (Rev. 20:12-15). These verses then in Revelation are the last words on blessings and punishments given to man in the Bible, and the Tree of Life plays a central role in them as it did in the beginning in Genesis chapter two.

⁴⁷ Revelation 2:7.

⁴⁸ It can now be seen how foolish is the orthodox notion that Adam and Eve lost Paradise by their sin. If all they lost was a plot of land God could have restored it to them through the use of mortal men, such as Moses.

CONCLUSION

Christology — As with the study of any subject, the study of Christ should properly start at the beginning of the subject matter to have a sound premise and complete understanding of the topic. By neglecting the Old Testament revelations on Jesus Christ the Bible student not only fails to have a foundation of this subject, but misses out on a sizable portion of its total content.

A proper study of Christ which includes Old Testament information not only reveals His true nature and identity, but provides a much fuller understanding and appreciation of God's word.

The Messianic Concept — The mention of the role, names, offices and existence of Christ in the Old Testament has its foundations in the *Messianic concept*. The needs of man and promises from God that a deliverer, savior, redeemer and royal personage would be brought into the world are a major theme in the Old Testament.

Adam was a prophetic and priestly king. His royal character and position were diminished and supplanted through the deception of the serpent. With the disappointing events of the first Adam, God began the preparation for the coming of the second Adam. Moses, Joshua and David served as outstanding royal messianic agents in the Old Testament. Yet no mortal man could restore and redeem what God had originally vested in Adam. God had to be the Messiah—the Redeemer.

There are several hundred prophecies, predictions, promises, types, symbols, and allusions of a messianic nature, and the chances that all would be applicable to and fulfilled by one person at one point in time are astronomical. Yet all were fulfilled with Jesus Christ.

The Deity — The Bible reveals that the Deity, which we call 'God,' is eternal, invisible, omnipresent, omniscient and omnipotent. There thus should be nothing to preclude such a God from existing or appearing in different visible forms, manifestations, or images in which He can display His different attributes, roles, powers, functions or personalities. This He has clearly done in the Old Testament. Yet in each case there is "one God" or one person. Different names, offices, manifestations, and personalities do not mean there are different persons.

If God can be at different places at the same time, why is it hard to believe that He can appear in different forms at different times. His omnipresence is certainly more incomprehensible than His appearing in different forms. God is not an entity like man, in which His existence is limited and confined to the very physical laws He created. Thus He can be both Father and Son and more.¹

By His omnipotence, God appeared or made Himself known by way of an angel, a cloud, the spoken Word, the form of a man, a burning bush, and other manifestations, with the last and highest manifestation of His person being the Son of God or Jesus Christ.

This premise that God has made Himself known to man by different names, forms, and manifestations, usually is not seriously questioned or denied until it is applied to Jesus Christ. Yet none ever question just how Jesus can be the Son of God and the Son of man, or how He can be both King and Servant, or Shepherd and Lamb. Different persons or entities are not spoken of in these

¹ The "Father" is more directly representative of God and less interactive with man. The "Son" is the opposite. Also, with the appearance of Jesus, we no longer see any of the visible manifestations of God. Jesus is *Immanuel* — God's Presence — thus the other presences of God would be redundant. Just as God's presence is *Immanuel*, God in His coming is the Son, His revelation is the Word, and in doing miraculous works is the Creator.

cases but rather different roles and offices, all of which God employed in order for Him to keep His promises to save, guide, protect, redeem and bless His people. Such is the *mystery of Christ*.

It would be foolish for us to expect an explanation of exactly how God can be a Pillar of Cloud or a man named Jesus. There is nothing which it can be adequately compared to as its nature is beyond physical laws. The God-Creator is unique and the full details of His nature are incomprehensible, thus it is without merit to reject or deny the premise because the limited human mind is not competent to question or argue against it.

A great host of errors, false doctrines and misconceptions have developed due to man trying to make God conform to the ways and limitations of his mind. Man often says in his heart, "I don't understand therefore it can't be," or, "This does not seem right, thus it can not be the way of God." But God has said:

For My thoughts are not your thoughts, neither are your ways My ways, says the LORD (Isaiah 55:8).

Can God exist or appear as a man, or an angel, or a cloud? None can prove or disprove it. No physical evidence could be offered either way. No analogy or comparison will adequately support or refute the premise. The bottom line then is that, concerning the nature of God, the role of the Father, or divine nature of Christ, we can rely on nothing but what Scripture reveals to us on the subject. Thus, whether we speak of the "Son of God," the "Angel of the Lord," the "Word of God," the "Pillar of Cloud," or the "Burning Bush," we are still speaking of God, or rather a presence, manifestation and office of God. This multiple nature of the various forms and offices of the Divine Being has definitely caused misconceptions about the nature of Christ.